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Anglican Theological Review

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FREDERICK C. GRANT

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VOLUME XXXV

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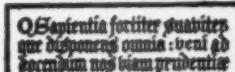
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FOUNDED IN 1918 BY SAMUEL A. B. MERCER

EDITED SINCE 1924 BY

FREDERICK C. GRANT

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EDITORIAL.

Some people in the Church felt that the defeat of Mr. J. B. Matthews marked the end of the "Communism in the Churches" matter. But it obviously didn't, as subsequent events have shown—and for two reasons: (a) Those in whose interest it is to discredit the principal non-Roman communions have continued their advertisement of what was Matthews' position; *e.g.*, the fundamentalist American Council of Churches and its *Christian Beacon*; and in a measure the Roman Catholic publications with the largest circulation: *Our Sunday Visitor* and *The Register*. (b) The fact is that there have been—and are—some Communists and fellow travelers (conscious and unconscious) among the clergy. Hence as to this issue with which we will have to live for some time to come we are unable to utter a simple yea or nay. Silence would then seem to be the easiest "out"; but our consciences should not permit this, again for two reasons: (a) Both the people who smear the churches as a whole as Communist-infiltrated and the people who deny the whole business are outspoken—and wrong. (b) A great deal is at stake. The clergy are not a special class immune from investigation and prosecution. But the mission of the Church is of special importance—not only for its own sake but because its Gospel is in fact the best bulwark against Communism and the spiritual vacuums which produce -isms. Thus the slander of the Church is an especial evil in our land.

What then can we say in this situation that is both true and constructive? Churchmen of intelligence and sound concern will differ as to what to say (and that too is a right worth protecting—and needing protection—these days). But here is offered a summary of an approach which may commend itself to some and perhaps be at least suggestive to others:

1. We should recognize the fact and peril of Communist infiltration into American institutions and affirm the validity of Congressional investigation which may reasonably point to the strengthening of legislation on the subject.

2. We should encourage the indictment and trial of those whom the evidence indicates are genuinely guilty.

3. We should "clean house" within the Churches. Communists and consistent fellow-travelers should not hold office in the Church or its institutions.

4. We should continue to protest against the unChristian and un-American methods of Congressional committees, *e.g.*, the release (official or otherwise) of data about an individual's record until he has had an opportunity to rebut, complete, or explain the facts; and sweeping generalizations which discredit groups and institutions. And we should openly defend those falsely accused.

5. We should oppose the practice of attributing guilt "by mutual object," and in so doing reassert the social mission of the Church, in both general and specific terms. A critique of the evils in society and active measures to redeem it should be so characteristic of the Church's life that no one should be able to confuse social concern with disloyalty.

6. By preaching and teaching we should (a) expose the bad theology and ethic of Communism, (b) show the extent to which it is a judgment upon our secularized culture and upon the visible Church, and (c) expound the relation of sound Christian doctrine and ethics to the maintenance and redemption of our free way of life.

Such an *ad hoc* approach to the problems and persons involved is of course emotionally less satisfying than the clear-cut positions of the "anti-Communists" and the "anti-anti-Communists." But it may be the special responsibility in our time of those whose ministry includes the task of "testing all spirits."

J. A. P.

THEOLOGY AND REALITY

By W. NORMAN PITTINGER

General Theological Seminary

An address to the Guild of Scholars in the Episcopal Church, at the Annual Meeting held in New York City in December 1952.

What is theology? The word itself suggests the nature of the thing: the ordered knowledge of God. Or, as I should prefer to put it, an ordering of that which we know of God. Father Kelly of Kelham once remarked that there used to be something called theology, which was "about God and his ways with men"; nowadays we have, he said, the philosophy and psychology of religion, which is "about how we think and feel." It is in reaction from that modern, or almost modern, perversion of the theological discipline that many of us look with some suspicion at philosophizing in religion, above all at psychologizing about it—not that these do not have their proper place, somewhere, but that they are not theology.

Christian theology, with which we are here concerned, is not the central thing in the Christian tradition. What is central is the worship and adoration of God. The cult precedes the theology, although as we shall be seeing it is the theology that safeguards and vindicates the cult. The cult is man's relationship with God, which for the traditional Christian is expressed in the Holy Eucharist. Here God makes himself available to man and man offers himself to God, uniquely and distinctively—and the uniqueness and distinctive quality are associated with a certain event in history, the emergence of Jesus Christ and the significance of what he did in time for man's wholeness. Without that event, the entire Christian enterprise would be without meaning; in that sense, if in that sense only, the Christian faith and all that it includes is christocentric, although it is really theocentric in its very christocentrism, since it is what *God* has done in Christ that matters above all.

The unique appeal to the Christ-event gives the clue to the distinctively *Christian* theology. We may grant—and I certainly should claim—that there is a vast amount of knowledge of God and his

ways with men which we can and do learn apart from Jesus Christ, apart from "special revelation." In the whole field of human experience, in our study of nature, in our acquaintance with the non-Christian, even with the very primitive, religions, we are confronted by a "general revelation" of God. If by God we mean, as all "high religion" does mean, that which we may call "ultimately Real", *Reality itself*, then it is clear that in every range of experience, as man responsively seeks to understand the impact of Reality upon him through the many-levelled and various environments in which he lives, we are addressed by God, acted on by him, brought to some understanding of him. Yet until and unless this so various pressure is brought to a point, given a vivid focus, made poignantly clear in a place and at a time, there is a certain "chanciness" about it all. The great religions have each of them a point; Christian faith sees the point in the Christ-event, focal and focusing. Miss Dorothy Emmet has well said that religion does not simply grow from developing the content of its founder's teaching. "The life of the founder is held to be one of the crucial moments, perhaps the crucial moment, of history, in which some new relation to the transcendent has been established." This conviction is in Christianity re-affirmed and expressed "in rite, celebration, meditation, way of life; and theology makes it the key to an interpretation of the world." It is taken as the focal point in the God-man relationship. That is what makes us Christians and our theology a Christian theology.

We know about this focus through a story. The New Testament is the account of the impact of Jesus Christ on the world, as the Old Testament is the record of the way in which a particular people, not especially religious in temperament but vividly aware of God and his demands upon them, were prepared to be the recipients of that impact in Christ. What is important for us, however, is that we are given this as a story—in Karl Barth's word, a *saga*; in the idiom of much modern theology, a *myth* (although by the use of this term no judgement is made as to the explicit historicity of the thing). The story of the life and death and rising-again of Christ, with what these have meant, is found in the New Testament; like all stories,—even if they be "historical ones,"—there is an element of imagination in the telling. Not that it is imaginary in the lower sense; rather, it is an account which by enlightened understanding, through that natural poetic instinct found in man when he is not overly-sophisticated by

pride in his own abstracting knowledge, is given to us from those who already as they tell us believe that here is the meaning of human existence and the key to the divine enterprise. The story is "from faith to faith."

This is why the endeavour to recover what we may term *precise* historicity is both futile and absurd. "The quest of the historical Jesus" leads exactly nowhere, for there never was such a figure; by which I mean, not that Jesus never lived and never did the sort of things reported of him, but that the story of that historic figure is conveyed to us, and conveyed to us only, through the heightened imagination, the poetical understanding, the faith-interpretation, of those for whom he was at the least God's greatest action in human history. Thus we begin with the story or the saga. And so, in a way, we must always end with it; for as the Thirty-Nine Articles correctly tell us, nothing can be required as "necessary to salvation", save that which may be "read" or "proved" (remember the earlier meaning of this word—"tested") by Holy Scripture; which is to say, by the story or saga of "what God hath wrought in Christ."

The earliest preaching of Christianity, as Dr. C. Harold Dodd has taught us to say, was the apostolic "kerygma." That preaching or word of salvation was simply and solely the telling of the story or saga—that God had in Christ done that which he had aforetime promised through the prophets; he "had visited and redeemed his people"; he had "sent" Jesus, raised him from the dead after he had been crucified by men, through him as risen had given the Holy Spirit—and now, if men accepted him through the "preaching," they would be brought into the new community which was the Body of Christ and would receive the "powers of the coming age" until the Great Day when God would accomplish the number of his elect and finally establish his *basileia*, or kingly rule, over the entire transfigured creation. The kerygma, which is what the parish priest should be proclaiming every time he enters the pulpit (rather than some ethical admonitions or a discussion of the economic situation), is the Christian saga in "capsule" form, briefly and succinctly stated, and expecting from those who hear it the response of faith as they commit themselves to the God who in Christ has acted and to the Christ in whom God acts.

It is from this complex of saga-kerygma that the creeds are developed. Historically this is patently true; theologically it is equally

plain. As over against various theories which would negate or pervert significant elements in the saga-kerygma, the Church developed its baptismal formula, beginning with the simple "Jesus is Lord" and working it out into the Apostles' Creed or something near it. And in later years, confronted by still other theories, the Church expanded that creed into the more prolix but not more complicated Nicene Creed, the creed which is behind our own eucharistic creed that we call "Nicene." It is not necessary to go into the history of all this; suffice it to say that the credal formulations are simply another, and more liturgically apt, way of saying precisely what the saga and the kerygma say. The entire development is in a straight line, from the first preaching of Jesus the Lord to the *homo-ousion* of Nicea. Once we grant that Christianity is not, nor has ever been, the "simple ethical teaching of Jesus", but is, and has always been, the acceptance of Jesus as Lord and Christ, we can readily understand that what Harnack inaccurately called "the progressive hellenization of Christianity" is really the progressive statement of Christian faith in the terms of such thought as was current and popular and therefore inevitably to be employed by those who wished to think at all, even about religion.

Now it is against such a background that we can see what Christian theology is all about. It is, briefly, the attempt to state in some minimal form that which is involved in and implied by the act of God in Christ, when that act is seen as focal to all God's general revelation which it crowns and corrects but does not displace nor negate. Christian theology is therefore necessarily concerned with dogmas. I have a special meaning which I wish to give to dogma—not quite that found in many theological textbooks, although I think implicit in the use of the term in the early Church. *Dogma* is the statement, in as minimal a form as possible, without use of the pictorial language of saga or kerygma or creed, of that which saga, kerygma and creed are attempting to say. It is a very bare thing, almost a skeletal thing. But it is a vitally important thing. Let me illustrate.

Take the dogma of the Incarnation, formulated classically by the Council of Chalcedon in A.D. 451 and stated in the Chalcedonian Definition. This dogma is simply the assertion, very baldly, that Jesus Christ is one person who is God and Man, indivisibly, inseparably, unconfusedly and unchangeably. He is, then, truly divine, "of the same substance as the Father"; truly human, "very man"; and yet

a unity which may be called personal or hypostatic. If he is not truly divine, the saga and kerygma and creed are misleading, for they say that it is *God* who acts for our wholeness in Christ. If he is not truly human, they are misleading, for they say that it is in our *human terms and under human conditions* that this wholeness is wrought out and made available. If he is not truly a unity, they are misleading, for they say that this is no incidental or accidental business but *perennially and universally true* for all men, at all times and everywhere. In other words, the dogma safeguards the saga, the kerygma, the credal affirmation. It safeguards the fact of our salvation in Christ and preserves it from such theorizing as would explain it away.

Furthermore, and here I follow Edouard LeRoy, to whom I shall refer again later on, dogma has a certain practical positive side as well as the negative side to which we have just now referred. As LeRoy puts it, dogma insists that Reality is such that a certain attitude toward Christ—that, for example, which insists that he is to be approached as one who is both divine and human, in the integrity of his person—is reasonable, is intellectually as well as pragmatically sound and wholesome.

One can only take such an attitude of worship and love towards Christ if the dogma of the Incarnation be true—that is, if one is able to say, with A. E. Taylor, that his (Christ's) is “a life which is at once everywhere creaturely and yet also everywhere more than creaturely, because its limitations, circumscriptions and infirmities, whatever they may be, interpose no obstacle to the divine and eternal purpose which controls and shines through it, but are themselves vehicles of that purpose.”

The dogmas of the Christian Church, arrived at by men using their minds about the Christian experience and the Christian fact which gave rise to that experience, have not been multiplied beyond necessity. The Holy Trinity, the Incarnation and the Atonement, the creation of man in the image of God and yet the sinfulness of man, the Church as the Body of Christ, the eucharistic sacrifice and sacrament—these are the dogmas; and there are others. They are to be distinguished from what in my idiom are called “doctrines”, or secondary beliefs, as they are also to be distinguished from “theological systems” which seek to work out schematically the dogmas in their relationship one to another and to particular thought-forms and pat-

terns of truth. How many such systems there are! and how grateful we Anglicans must be that we do not have to subscribe to them—to Augustinianism or Thomism or Lutheranism or Calvinism or any of the others, although we may learn from them all insofar as they have truth to teach and insofar as they are not in conflict with the saga which is the source and the testing-ground of them all.

My remark just now about "secondary beliefs" leads me to my next topic. There are essential dogmas; there are also peripheral beliefs. The latter are not unimportant, by any means, but they are not crucially important. Some of them are in the area of permissible belief, others are significant as "covering" beliefs. They do not fall into a neat classification, save in that they are not utterly essential to the Christian position. If anybody wishes to accept the notion that the Mother of our Lord was conceived without original sin (which is what the 'immaculate conception' means), there is nothing very harmful about it, although it can be held in such a way as to detract from the centrality of Jesus Christ himself. It cannot be proved from Scripture, at best it belongs in the area of 'fitting' beliefs (as Roman theologians would say—and I should add that even if such beliefs seem logically 'fitting' they are not logically *coercive*). But surely it is not primary and essential. Or take a much more important set of ideas—those associated with the conception of Jesus himself and with the mode of his resurrection. I cannot but agree with a noted English Jesuit, Fr. Messenger, when he remarks that the Incarnation is not dependent upon the virginal conception, although Fr. Messenger himself believes that there is adequate evidence historically for this view of the manner of Jesus' entrance into human life. But here we must distinguish between the theological construction of the doctrine of the virginal conception, which is indeed nothing other than the Incarnation itself (that in the conceiving of this human life, God was prior and initiating agent, and yet that he awaited human receptivity for the act); and the biological assertion, which has to do with what occurred on the historical level simply, and for which the evidence, such as it is, must be found in Scripture or nowhere else. And in regard to the mode of our Lord's resurrection, I find myself in accord with Eduard LeRoy in his great and now neglected work *Dogme et Critique* that the significant affirmation here is that God vindicated the work of Jesus and vauchsafed to the disciples such demonstration

of that vindication as would be convincing to them, through the appearances of the risen Lord; no matter how adequate or inadequate may be the evidence for the empty tomb which is given a place in this vindication in the gospels, although not in the much earlier and much more basic Pauline teaching in First Corinthians XV. The relation of such material to the essential dogmas may well be, as Baron von Hügel seemed to think, that of the Garden of Eden stories to the dogma of the fall and original sin; with this difference, that the latter are not concerned, as are the former, with that which purports to have happened to a certain historical person at a given time and place. But I need not dwell longer on what is now a commonplace of informed theological discussion.

The task of Christian theology, then, is to offer an interpretation of the meaning of the existence of man, and the meaning of the world in which his life is set. It does this by taking as its central clue the event of Christ—his life, teaching, death, resurrection, ascension—set in the context of the Jewish tradition which made his emergence, humanly speaking, a possibility, and of the Christian community which is the carrier of his person and work to succeeding ages. But it cannot rest there. Christian theology is concerned with the whole range of human experience; it not only sees this in the light of Christ's decisive act, but it also sees Christ in the light of all the rest of God's movement to men in the entire creation, in human history, and in the varied interests and enterprises of God's children. It endeavours to state the Christian position as reasonably, as coherently, as succinctly as possible. In this work, it seeks to discriminate between the essential and abiding affirmations integral to the gospel-story itself, and those secondary and peripheral, even if valuable, elements which are not necessary to the peculiarly Christian assertion of God's coming, and continuing to come, to his world through the total impact of Christ upon men. Finally a sound Christian theology is insistent on the cosmic sweep of the revelation of God in Christ, on the never-ceasing action of the divine Reality in his creation, on the witness unceasingly born to that Reality by every good activity and concern of men. It sees the facts as they really are—the world as God's creation, man as God's child created in his image but fallen and distorted, the redemption wrought by God in Christ; but it sees all of these in the context of the eternal creativity,

the unceasing vitality, the abounding charity, of the life of God himself.

And yet it would be wrong to think of Christian theology as an isolated enterprise of isolated scholars. That is why I wish to speak specifically of the relation of theology to the Christian Church's existence as a whole.

The Christian community has a complex nature. Centrally it is a worshipping community, but its worship is grounded in its faith and its faith is safeguarded and guaranteed in its dogmas; while, on the other hand, it includes the life-in-grace, that new quality of living, in holiness like Christ's and as his gift, which Dr. A. E. Taylor has rightly noted as the specific *differentia* of Christianity from all other religion. Life "in Christ" is the Pauline way of describing it, and he uses the term more than a hundred times in the course of his admitted genuine epistles. The theological discipline is intimately related both to the worship and to the life of the Christian Church. It gives the worship a basis in truth, safeguarding it from mere pragmatic sanctions; it relates the life in Christ to the basic realities of the Christian interpretation of human existence and hence affords it an ontological grounding. A Christianity which was without dogmatic foundation would be the creature of circumstance, with no integrating faith and no self-identifying means of persistence through the vicissitudes of history.

At this point, some further words of Miss Dorothy Emmet are apt: "Theology is bound up with the life and existence of a Church, in the sense of an historic religious tradition, expressed in liturgy, dogma, and forms of corporate and individual piety. Such a tradition springs from the life and message of a Founder, in which some archetypal 'total assertion' about the nature of reality became articulate. From this source has sprung a tradition in which the significance of that 'total assertion' has been elaborated in the symbolic forms of liturgy and dogma; and in which ways of life have grown up shaped by the quality of feeling which these express. These ways of life may further have given form to society through the institutions the construction of which they have inspired. A theologian is a thinker whose roots are in such an historic tradition, or who deliberately puts himself within it by an act of faith. He seeks to give expression to its basic faith in the intellectual language of his day, but he brings his work to the touchstone of the archetypal total assertion by which

his tradition lives. His work is liturgical, both in the sense of a *leitourgia*, a service given to the life of his church, and also as interpreting the response to the transcendent which is expressed in the worship of his church. He therefore consciously works as a thinker in a religious community. This need not mean that his freedom of thought is limited by any authoritative body of propositions, such as formularies, though in practice it does generally mean this. But the formularies and documents expressing the 'total assertion' out of which the tradition has grown form a standard which he must treat with respect. They are the classical grammar of the form and thought of life of the tradition within which his work is done. . . . A theologian is conscious that his work is devoted to clarifying and carrying forward the faith and life of the tradition to which he belongs, and he can thus speak not only from his individual insight but from the authority of the collective wisdom of the tradition."

But theology is not a simple exercise in what one might call religious logic. It is an imaginative enterprise, as Coleridge was intent to teach. Perhaps one reason that theology has come to have a bad name is that its close relationship to the imaginative faculty, or whatever one wants to call it, has been forgotten by some theologians. But St. Thomas Aquinas himself, by all counts the most rigorous of theologians, knew better than that. What shall I call it?—the metaphorical, analogical, symbolic, imaginative, quality of theological predication is never forgotten in the great theologies of the Church; as Professor Webb once remarked, the dogmas are from one point of view "intimations of a great mystery", although perhaps St. Augustine put it even better when in speaking of the Trinity he explicitly said that we call God Trinity not so much in order to make a statement—supply here the adjectives "logical and conceptual", for he implies them—"as that we be not silent concerning so great a mystery." The theologian is not intent upon describing God, as Leslie Stephen disgustedly remarked, "with more precision than an entomologist in describing the spots on the back of a beetle"; he is intent, rather, on so ordering, with imagination and in charity, the knowledge of himself which God through act, not through propositional statement, has given us, that the life in Christ may flourish and adoration of God through Christ may be given point and significance.

And so we come to the final section of this paper. What about the

relation of theology to the arts and sciences—or, as we might put it, to man's secular pursuits and interests? The answer to this query can be put in two simple statements: (1) All human interests are grist for the theologian's mill, provided (2) that he recognizes the genuine autonomy under God (or what Paul Tillich has taught us to call theonomy) that belongs to each of them and to all of them together. I shall make some comments on these two statements.

If we hold to the notion that all creation reveals God—to the view that Reality is expressive in every area of this wonderfully various creation—then we must at the same time and by that very token acknowledge that any increase in our knowledge is a deepening of our understanding of “what God is up to”, and hence of what God is in himself. Of course we shall never know perfectly; even in heaven itself, God remains the mystery known only as he discloses himself in the beatific vision. We are surrounded by mystery and God himself is the Mystery whom no man can fathom. Yet such truth as men discover, by painstaking care and loving attention; such goodness as men see, when their eyes are opened by charity; such beauty as they create, when their human genius is illuminated by the light of God's glory—all of this is good and valuable. And all of this fits, somehow or other, into the total pattern of God's purpose. Sometimes we do not see how it fits; perhaps some of it we can never quite understand. We do well to acknowledge this and to be humble in the presence of transcendent Greatness, even when incarnate in immanent and proximate reality. But the theologian would claim that in all good realities, as Canon Quick once said, the Logos is actively expressed; he would never wish to be parochial about the glory of God and its manifestation. On the other hand, he would wish to warn those who pursue secular interests lest *they* fall into their own peculiar brand of parochialism, like the biologist who can see nothing beyond biological method, the psychologist who thinks that psychology can explain everything, and (in our day, alas, far more prevalent) the social scientist who socializes on the graves of civilizations without that *pathos* which reads deep into the hearts and loves of men.

Yet there is an autonomy belonging to the several secular fields. No theologian can coerce a scientist into adopting this or that theory in his own special subject; theology is not concerned to insist that the biologist be a vitalist rather than a mechanist, or that the psycholo-

gist be a Jungian rather than a Freudian, or the sociologist a disciple of Toynbee rather than of Sorokin. Provided the particular methodology is adequate to the field and is not taken to be the whole truth about everything, the scientist may proceed as he sees fit and proper within his own frame of reference. And the artist too is not to be coerced into what is sometimes called "a religious interpretation" of art. If he is, he is all too likely to produce "religious art", which is usually not art and is certainly in no real sense religious. In Tillich's language, the Unconditioned reveals itself in each area under some appropriate *incognito*, and the ultimate Truth is shown, however partially, through the proximate truths which we perhaps discover in our humble yet persistent seeking.

All of which points towards my closing comment. In our world, imperfect and sinful as it is, the full vision is never granted. Nor is man's restless spirit given full satisfaction. God has set eternity in our hearts; we are made to rest in him and in him only. Men are *peregrini et viatores*—pilgrims and wayfarers; they live as those who are on journey. The world is not utterly *bad*—Christians cannot be manicheans. Yet it is not enough. We seek a City which hath foundations, whose builder and maker is God. We who are in the City of Man, the *civitas terrena*, live in the light of the *civitas Dei*, the City of God; hence we live in tension, in what Professor Taylor has called "the ultimate tension"—between temporality and eternity. Of this the theologian is aware. And so is the simplest Christian. Our wholeness is not found wholly in this world of our pilgrimage; it is given us here as an *arrabon* or earnest of the vision of God in his glory, when we shall know as we are known, and when the Supernatural Charity which moves the sun shall be the light of our little lives.

Hence even our best secular pursuits—our arts and sciences, and all else—are not likely to be completed and finished, so that we have a neat and tidy world, according to the prescription of the latest theory of the most up-to-date thinker. Rather we come from mystery and we go to Mystery—lower-case in the first instance, maybe, but upper-case in the second most assuredly. Thus it is that the last word of the theologian, and indeed of every man as he remembers with St. Augustine that as we are in heaven by hope so God has come to us on earth in love, must be the word of that great saint himself. He concluded one of his sermons:

"O the happy alleluias there! There, praise to God; here, praise

to God—but here by those whose lives have anxiety and care; there, by those who are freed from care. Here by those whose lot is to die; there, by those who live eternally. Here in hope; there, in hope realized. Here on the way; there, in our fatherland. . . . Now therefore, my brethren, let us sing; not for our delight as we rest, but to cheer us on in our labour. As wayfaring men are wont to sing, so sing and keep on marching. If you are going forward, you are marching. And to go on is good, to go on in the faith, to go on in right living. So sing, and march on.”

THE PROPOSED REVISION OF OUR LITURGY

III. THE VISITATION OF THE SICK

By CYRIL C. RICHARDSON

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The third of the *Prayer Book Studies*¹ is devoted to a very radical revision of our office for the Visitation of the Sick. While it has some notable emphases in which the present rite is defective, it is so seriously lacking in balance and open to so many objections, both theological and practical, that it will hardly commend itself to the Church.

Aims of the Revisers

Under the title “The Order for the Ministration to the Sick”, the revisers have compiled a totally new service. “What is needed,” they say (p. 13), “is not further patching and piecing of the existing Visitation Office . . . but a general reconstruction of a new ‘Order for the Ministration of the Sick’ upon a consistent plan.”

Their aims are fourfold:

- (a) To emphasize anointing or laying on of hands as a sacramental form from which “physical betterment” as well as “spiritual help” is to be expected (p. 14).
- (b) To provide for public services of healing in the Church (p. 14).
- (c) To stress the desirability of *corporate* services in the sick-room (rubric 3, p. 21).

¹Prayer Book Studies: III. *The Order for the Ministration to the Sick*. Church Pension Fund, New York, 1951.

(d) To arrange the order in seven divisions for use on successive days so that "a continuous and cumulative effect" may be produced, in contrast to the medieval attempt to do everything at once in a lengthy service (p. 13).

These basic aims have much to be said for them. With the first three no one would quarrel, though the overemphasis on physical betterment is open to criticism. I shall return to that point later. With regard to the fourth aim this needs to be said: the earliest evidence regarding the sevenfold visitation in the early church does not indicate that seven different orders were used. The Gregorian service was repeated seven times (according to the rubric in Migne, P. L., 78.235). It is a deduction from the present structure of the Greek rite that seven different orders were sometimes used. That there was wisdom in such variety cannot be denied; but what is clear is that the *essential elements* are present in each division. The main theme is repeated seven times. In the proposed order, however, this is not so.

The titles given to the seven orders in the revision bear this out. We have: The Great Physician, The Commission to Heal, Repentance, Faith, The Holy Spirit, The Holy Name, and Holy Unction. Now these titles certainly look more like topics for a series of sermons than titles of true liturgical divisions. They simply do not fit the practical situation where only one or two visits may be made; nor do they have a coherent sequence behind them when the seven orders are used successively. It is true that the rubrics are liberal. They provide both for confession and for unction on each occasion, and also allow the use of any of the material in a given visit (1st rubric, p. 21). But this liberality does not rectify the main defect of the plan. If there are to be seven orders (and I see no reason whatever why there should be), they should be so constructed that each one has all the essential elements, leads naturally up to unction, and gives the warrant for this sacramental action.

It would be far better to conceive a single form and to provide a number of variants for those occasions when unction is repeated. But seven sermon topics do not commend themselves as liturgical divisions.

Physical Healing

The emphasis of all seven orders is upon physical healing through the sacrament. This has the great merit of restoring unction to one of

its proper uses. But it fails to take into account two thousand years of the Church's experience. It is all very well to stress unction as a means of bodily healing; and I heartily share this viewpoint. But it is wrong to put it in the *center* of the rite—and, indeed, to make it the exclusive emphasis. The visitation of the sick is a much more complex affair; and the medieval and Reformation developments can not be waived aside by a flourish of the hand because we have rediscovered some ancient truths through psycho-somatic medicine. It is simply misleading to say (as the revisers do) that the physical results of spiritual ministrations are "most encouraging", and to add as a passing concession, "of course there are some failures, but these are to be expected" (pp. 14-15). The plain fact of the matter is that through the course of the Church's history, it is the *cures* which are exceptional and the 'failures' (in the revisers' sense) are the customary outcome. If one studies the statistics at Lourdes, where the conditions for such cures are most favourable, one is struck by the paucity of the healings. There are a few very dramatic ones. But they appear to follow no pattern. Neither the nature or seriousness of the disease, nor the element of faith, seem to have anything to do with the result. While I do not subscribe to the Roman doctrine of miracle, it is certainly a more apt explanation of what happens than our revisers' idea that psycho-somatic medicine explains the working of Holy unction and should lead us to expect a majority of cures from its use. Such a viewpoint flies in the face of the evidence, raises false expectations, and gives the patient a wrong attitude toward sickness and spiritual help. It was not for nothing that the Western Church changed the meaning and purpose of the sacrament. It was not from wrong-headedness, but from actual experience that the change came about. The fact was that *cures did not take place*, and reinterpretation became essential. It may well be that this change was not altogether for the good; and we need to recover something which has been lost. But we should only delude ourselves were we to imagine that physical healing is a usual benefit of this sacrament. We should despise the weight and wisdom of tradition; and do something far more grave and damaging than the ninth century Church did in reinterpreting the use of unction. What they did is in many ways intelligible and defensible, though it was doubtless defective, too. But at least it was free from the exaggeration into which the revisers have fallen. They

would have done better to study the values of our present rite; and, while rectifying its defects, to have preserved its many values.

Weakness of the Proposed Revision

It is for these reasons that I feel we should do with the proposed revision precisely what the revisers have done with the present rite—i.e., discard it altogether, and refrain from trying to better it by piecing and patching.

So many objections can be raised to the structure and contents of the revision that I must content myself by referring to only a few.

(a) It is unwise to *begin* with confession. A preparation for this is necessary. One cannot rush into confession, which should immediately precede anointing, as we have it at present.

(b) Order 1 opens with a Psalm of thanksgiving (Ps. 118). This is the wrong note to strike at the beginning. There is far greater wisdom in our present rite, which opens with Psalm 3. That is how a sick person *really* feels. He is not yet ready for thanksgiving, which should follow unction.

(c) Order 2 has a collect that runs (in reference to the ministers), “as they have freely received thy healing grace, so they may freely give to those who come to thee”. Again it is a matter of wrong emphasis. The collect should conclude with a more direct reference to the effective working of the *sacrament*. Moreover, the reference to the clergy as having “received thy healing grace” is ambiguous.

(d) In Order 3 on repentance, we have Psalm 103! Why not a penitential psalm?

(e) The Collect in Order 3, apart from being severely brief, is of faulty construction. “Trusting in thy power” is made to qualify ‘prayer of faith’.

(f) The lection in Order 5 is a poor choice for the theme of the Holy Spirit.

(g) The “Litany of Healing” which is appended to the seven orders (pp. 32-34) is of faulty construction. Especially in the third section are the cadences weak. The way in which the revisers reverse the proper emphasis in the whole rite is evident in the opening address: “O God the Father, who wildest for all men health and salvation”, instead of “salvation and health”. Moreover, does not the triple use of “Jesus of Nazareth” strike a rather sentimental note?

(h) I do not have any objection to the form given for the consecration of the oil (p. 37), save that its primary emphasis is on the

healing of bodily infirmities. The form in the Roman Pontifical, on which this is supposed to be dependent, is different in very many respects, and liturgically preferable. For one thing I do not see that the references to the anointing of prophets, priests, kings, and martyrs are "meaningless" (p. 19), if one has a feeling for the Jewish and Christian traditions. Moreover, the consecration of the oil in the Western tradition took place *in the course of the Eucharistic prayer*. Is there any reason to alter this custom?

(i) The form for anointing is changed from the present one, for no sufficient reason. It follows (so far as I know) no recognized form, ancient or modern; and has the peculiarity of the phrase, "In the name of Jesus Christ of Nazareth".

(j) The concluding collect is surely odd (p. 39). The first implication is that the primary reason for the incarnation was "the need of the sick". A second implication is that Christ's presence caused *all* pain and sickness to vanish. The theology underlying the petition: "What this day is done by our ministry may be perfected by thy power", also needs straightening out. Is it right to say that God's action in a sacrament "perfects" what is done by the priest? Anyhow, it sounds awkward.

A number of these criticisms are minor, and were they accepted, changes of wording could easily be supplied. But it is rather the whole structure and intention of the rite that need revision. For this reason it would seem to me better to start with our present form and proceed from there, rather than to attempt to revise the revision.

A Suggested Order

(a) *The Point of View*.—In order to establish the point of view from which to construct an order for ministering to the sick, it is essential to bear in mind the Church's experience. Physical cures in connection with unction are the exception, not the rule. The primary emphasis should not be upon physical healing. It should be upon *spiritual* renewal, which *may* find expression in improved physical health. We should teach our people to *open* themselves to God, to remove all spiritual and mental blocks to purity of heart, so that the power of God may be able to work in them. We should not encourage them to expect health of body as the first gift of unction, but a strengthening of the inner man in such a way that physical healing may be a possible (but not a certain or even a probable) result. Openness to God is the central thing, and faith that He will supply

the grace by which to turn sickness into triumph. Perhaps this triumph may include bodily health, perhaps it may not. But it will, in any case, include new strength and a new attitude toward our lot in life. From this we become creative instead of resentful, joyful instead of despairing.

We have to point out the power of Christ to heal the soul; and to teach that health of soul does, under certain conditions, find expression in renewed bodily health. But the expectation from unction should not be getting well at once; but rather getting right with God.

In consequence the office should include:

(a) The opportunity to express the sense of frustration the sick feel. This must not be suppressed. "Lord, how are they increased that trouble me!" is something the sick feel and should tell God, as they do in our present rite.

(b) Prayers and lessons of healing, both spiritual and bodily. Also intercessions for *others* who are sick. This is most important. Many sick persons are better able to pray for others than for themselves. Such prayers, moreover, take the sick from too much attention on themselves, and make them aware that others are praying for them. Often the *faith of the sick man has less power to heal than does his openness to benefit from the faith and prayers of others.*

(c) Confession and absolution.

(d) Anointing (and/or laying on of hands).

(e) Thanksgiving, with emphasis on the right use of health *and* sickness.

(f) Benediction.

(b) *The Order.*—By using the materials in our present order, and by making a few additions, it would not be difficult to construct a suitable form. Here is a suggestion of the way it could be done.

(a) Keep the present opening down to the end of Psalm 3, using Psalm 77 as a variant.

(b) Add some O. T. and N. T. lessons of spiritual and bodily healing, with variants. Add some intercessions for the sick and for those in special circumstances (operations, sleeplessness, etc.).

(c) Permissive sermon and hymn.

(d) Confession and absolution, with a variant in dialogue form, including an affirmation of faith.

(e) Anointing as at present.

(f) Thanksgiving, Psalm 138 or 103 with their antiphons, and/or

a prayer of thanksgiving stressing the right use of health *and* sickness.

(g) Benediction.

(h) Keep the "Various Prayers", "Litany of the Dying", the "Commendation" etc., as at present (pp.315-20).

This is a rather tentative suggestion, and from the experience of others it can doubtless be bettered. But the opening of our present rite surely commends itself, and the Psalms are always apt. As one who was sick for a long period I can testify to the values of our present order. It needs certainly the introduction of the healing element in lections, and a wider variety of special prayers and intercessions. But there is much that can and should be preserved.

The pax and the opening antiphon are most relevant. Sickness and sin are intimately connected, though the connections are not so simple and direct as the Reformers supposed. Sickness is not accidental—it is an aspect of the whole problem of evil; and the iniquities of ourselves and our forefathers are involved in it. Hence this is the right note to strike at the very beginning.

We need, of course, a good deal of flexibility in the rite, so that it can be lengthened and shortened to suit various circumstances, and public as well as private ministrations.

These details, however, are secondary to the main structure and intention of the rite. If my observations are correct, we should do well to begin a process of revision by remodeling what we have at present, not by beginning *de novo*. But first and foremost we must avoid the error of supposing that the primary purpose of unction is physical healing.

IV. REVISION OF THE EUCHARISTIC LECTIONS

Bound up with the revision of the Offices of Baptism and Confirmation are proposals for bettering the Epistles and Gospels at Holy Communion.¹ The work on this part owes much to the late Dr. Easton; and so far as I can see it is admirable in every way. The details are too tedious and complex to recapitulate here; but the general quality of the revision is conservative and practical.

My only suggestions would be that we need much greater variety for daily celebrations, longer and more representative lections for

¹Prayer Book Studies: II. *The Liturgical Lectionary*. Church Pension Fund, New York, 1950.

Sunday Eucharists at 11:00 a.m., and a great many more propers for various occasions, such as retreats, special intentions, and so on.

To read the same brief epistle and gospel several times in a week is senseless. We need many more variants for daily celebrations. The way this is accomplished in the Greek and Roman rites is, of course, through having a great many saints' days. It may be questioned whether we should be wise to follow the Black Letter days, and add appropriate lections for these. Anyway, the issue needs discussion.

One way to introduce a wider use of Scripture in the Sunday Eucharists at 11:00 a.m. is to have the first part of Morning Prayer precede the Holy Communion. This would add the O. T. lection, and is commendable, being in line with our present rubrics (B. C. P., p. 10). The difficulty is that we thus have two introductions to the single service. Would it not be preferable to have the O. T. lesson worked into the structure of the Holy Communion, with the canticles as graduals after the O. T. lesson and the Epistle?² The O. T. lection would then follow the Commandments.

A further difficulty presents itself in that the O. T. lesson at Morning Prayer is not necessarily related to the Epistle and Gospel. This is insuperable, unless we undertake a wholesale revision which may not be wise at present, if at all. In many cases, however, an accidental connection between these lections does exist.

The need for propers for special occasions and intentions is very great. A suggested list might be compiled by the Liturgical Commission and used experimentally, before being finally adopted by the General Convention. Anyway, something should be done about it. The more the Eucharist becomes central for our liturgical life, as it should be, the more need there is to provide for a wide and representative use of the Scriptures. One is reminded of the many lections in the Early Eucharist—a custom which needs reviving. The passion for brevity in the Roman Rite is responsible for the limited lessons we have at present; and while this is compensated for by the excellent lectionary of the daily offices, we must face the fact that in our modern world these lessons are mostly unheard by the laity.

²The Proper Psalm might well be used as the Introit.

TIME THE SYMBOL OF ETERNITY

By J. RANDOLPH FIELD

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To the best of my recollection, I first took cognizance of a certain common physical phenomenon, perhaps at the age of ten or twelve years, as I sat idly indoors one winter afternoon and watched a crew of laborers unloading coal from a string of gondola cars. The place where we lived was some five hundred yards from a freight siding, within clear view, but far enough distant to lend pygmy proportion to the men who were swinging heavy sledges to dislodge the contents of the cars. I could see the hammer blows fall against the sides of the steel gondolas, and then, a few seconds later, there would come the sound of the stroke. "Here," said the youthful observer to himself, "is a strange thing. I see the action before I can hear it."

I asked my mother what this meant; and she, an intelligent woman, but neither physicist nor philosopher, replied, "Sight travels faster than sound." The explanation satisfied for a number of years.

By the same explanation, an observer on the star Mira, which is seventy-two light years from earth, might be badly confused were he to train a powerful telescope in our direction. I have borrowed the substance, and in a few sentences the phraseology, of this illustration;¹ but to give it added pertinence let us suppose that an astronomer upon this obscure star focused his apparatus upon our small area of the earth's surface in the year 1940. Toward the end of that year, if his telescope could pick out the little village of Easton, he could have seen, moving about the grounds of Christ Church, some of the twenty-five priests and thirty-eight laymen who legislated into being the Diocese of Easton.

This little incident in ecclesiastical history, which he, in 1940, observes as though he were still in the year 1868, has traveled on the rays of light, across the boundless oceans of the ether, for seventy-two years before reaching his eye. It is more than man's fourscore

¹Smith, Alson J., *Religion and the New Psychology*, Doubleday & Co., Garden City (1951), pp. 126, 127. He quotes Maurice Maeterlinck's *Life of Space*.

years and ten since Dr. Lewis and Dr. Barton battled over the choice of a see city for the new Diocese, and all who took part in those deliberations lie sleeping in their graves. Nevertheless, in the eyes of the astronomer who is watching them, this subterranean life, now buried in the past, is indisputably present, since the present, for the astronomer, is necessarily what he sees.

Ten years after I watched the unloading of the coal cars, I was told that time is the measure of motion in space. I picked this up in college, where I was convinced by everything I heard, and where truth was to be had for the reading of a few books. The primary scale for computing time was the movement of the earth upon its axis, and by the earth's rotations man was able to reckon minutes, seasons, years. I saw a halfback break loose at the fifty-yard line and run for a touchdown in six seconds. The tenth part of a minute was clearly the measure of his motion over half the length of the gridiron.

The presence of one doubt, however, blunted the satisfaction of this knowledge. Was the motion of the running back to be computed as a continuous thing, or was his progress from point to point; say from mid-field to the forty-five yard line, thence to the forty marker, to the thirty-five, and so on? Or, why not break down his course into lesser segments, until his flashy run is no more a streak for the goal, but a series of dots along a line? To make brief an old debate, can time be glibly defined as the measure of motion in space, or is it an ever-present *now*? Another ten years elapsed before I knew that St. Augustine had walked before me: "I heard once from a learned man that the motions of the sun, moon, and stars constituted time, and I assented not."²²

That time is the measure of motion in space is true only empirically. It was Immanuel Kant who coined for philosophy the phrase "to know is to judge," and he went on to suggest that judgement is a synthesis of all the sense-data perceived by the reasoning mind. Without a synthesis of the data, the mind would "know" nothing; it would have instead a meaningless conglomeration of unrelated impressions. "Just as of any spoken sentence we actually hear at any moment only a few sounds, so in the succession of sense-data we perceive at any moment just a few bits of Nature. But just as somehow we grasp the meaning of the whole sentence, though we never hear all the words at once, so we can grasp much of the system of Nature,

²²*Confessions*, Bk. XI, 29.

though only a limited selection of sense-data is at any one moment perceived by us.”⁸ I suggest—and as far as I know this is an entirely new hypothesis—that what is called *time* is merely a convenient way of designating the mind’s ability to extend the synthesis to include data removed from the present observation. The amount, *i.e.* the lapse of time involved is the measure of the degree (how far) to which the extension prevails. Past time has for us more significance than future time, simply because our projection into the past necessarily takes into account a greater number of sense-data than does our anticipation of the future, and the backward extension is, therefore, more accurate and more far-reaching. “Hindsight is better than foresight,” runs the adage, with much truth; and while the terms *hind* and *fore* possess a speculative fascination, the key word in the expression is *sight*, which of course has the broad meaning of perception.

“What is time?”⁹ asks St. Augustine, who thereupon proceeds to convince himself, at least, that past time has no being, because what is past can not be, and similarly that future time has no being, for what is not yet is not. Nor, says he, can one properly speak of “a long time” or “a short time;” and if he is followed through his *reductio ad absurdum* from centuries to moments, the conclusion is eventually reached that “the present hath no space”¹⁰ and time is an illusion.

The wise old Bishop of Hippo is a bit confusing now and then, and his reasoning may not always be the best. Nevertheless, he comes nearer than many who have followed him along the same devious paths to a realization that the fundamental question is not, What is time? but whether time has any reality at all. If, as I believe, it has not, then it is idle to attempt to interpret or define it. The only serious theologian I know who is committed to the belief that “time is and always has been real to God”¹¹ is Professor Brasnett, and frankly his argument is not persuasive. He thinks that the Incarnation suffers if God is set outside of time. But the Incarnation of our Lord is God speaking finite language; it is the revelation of in-

⁸Hoernlé, R. F. Alfred, *Idealism as a Philosophy*, Richard R. Smith, Inc., New York (1930), p. 184.

⁹*Confessions*, XI, 17.

¹⁰*Ibid.*, XI, 20.

¹¹Brasnett, Bertrand R., *The Suffering of the Impassible God*, S.P.C.K., London (1928), p. 80.

finite reality in this finite world of shadow and symbol. In God's world, where life is real, Incarnation of deity, like the history which is its vehicle, is unnecessary; and if unnecessary, then discounted as irrelevant. Can one conceive of Christ's Incarnation for angels!

Anyone who seriously attempts to teach Christology can not escape the frustration that inevitably comes from the inadequacies of reason and language. Frequently I have tried to suggest (I have never presumed to explain) the *modus operandi* of the Eucharistic sacrifice, in its application to humanity and in the light of God's exclusion from time. One may say, as I have discovered, that all time is ever-present in the sight of God; that God knows no past nor future, but only an ever-present now; that our Lord's sacrifice on Calvary is not an event two thousand years past, and that in the Mass men identify themselves with the continuous presentation in eternity of the same action which our Lord is ever performing. Indeed, the same may be expressed in a great many other ways, and with much variety. Meanwhile, it is quite impossible to avoid expressions having time connotations. Practically every phrase I have just now uttered depends for its meaning upon the human concept of time. Eventually the teacher must give up completely, resting content with the imperfections of his vehicle. Upon such occasions one feels keenly the need for escaping from time.

Perhaps the chief necessity for thinking on this subject is to distinguish quite thoroughly and completely between time and eternity. This, of course, is the same distinction that must be made between finity and infinity, and since human thought must necessarily be finite, we have no capacity with which to apprehend the infinite. Nevertheless, the distinction can be made, hypothetically at least, and where language fails, perhaps *another symbol* may serve.

Eternity is not a mere extension of time, is not infinite time. Indeed, time and eternity are antonyms, like finity and infinity. Eternity is a fact outside of time, beyond time. The former is the reality, the latter the shadow of it. Time, then, is merely a creature of the human mind which can not comprehend eternity, and therefore, for purposes of reason and communication, must substitute something in its place; something which will, in an imperfect way, parallel and interpret the eternity which reason never quite apprehends, but is none the less the reality.

What, it may legitimately be asked, is one to say to the literal

minded, who certainly will not rest content with an argument for the unreality of time? In the final analysis, the answer is probably, "Nothing." The pragmatist will not be impressed when told that the interval between his leaving home this morning and his arrival here is merely a figment of his own distorted thinking; and, after all, this paper is not addressed to him. However, it may be helpful to point out, even to the pragmatist, that most of his life is lived out under signs and symbols, and that the instances are rare indeed, if they occur at all, when he has direct, immediate contact with reality. Therefore, we shall grant that the term *time* has conceptual value, for it represents what seems to be an experience. But every representation is symbolic of the reality which underlies it, and in this instance time is the symbol of eternity. Thus we have that other symbol, which a moment ago I suggested is required by the inadequacies of reason.

Theology needs to take care that it is not outdone in its own field by the more concrete physical sciences. It is refreshing, and occasionally a little startling, to realize the extent to which natural science has abdicated its earlier dogmatism, and is instead turning outside the physical order for an interpretation of its function. Illustrative, and typical of a great many others, is Sir Arthur Eddington, who, in the Swarthmore Lecture for 1929, makes this assertion:

"If to-day you ask a physicist what he has finally made out the aether or the electron to be, the answer will not be a description in terms of billiard balls or fly-wheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbolism. To understand the phenomena of the physical world it is necessary to know the equations which the symbols obey but not the nature of that which is being symbolized." And then, a few paragraphs further on: "Physics has no direct concern with that feeling of 'becoming' in our consciousness which we regard as inherently belonging to the nature of time, and it treats time merely as a symbol; but equally matter and all else that is in the physical world have been reduced to a shadowy symbolism."⁷

It needs only to be added that to know the nature of that which is

⁷Eddington, Arthur Stanley, *Science and the Unseen World*, George Allen & Unwin, Ltd., London (1949), pp. 20, 22.

being symbolized is exactly the office to which we, as theologians, presume.

It is to be regretted that man has become so conditioned to a limited, materialistic outlook that he mistakes the symbol, with which he is compelled to live and think, for the reality. My thesis deals with but one instance, and that perhaps a rather unimportant one, of a prevailing condition. But to preach is far removed from either my purpose or my wish, and I shall conclude with the mere reiteration of the two main ideas. First, it will be clear from the illustrations with which I began that time, like every finite concept, is relative to the observer. A long time past, as we are prone to express it, may be present for another viewing the same phenomenon from an altered position. Surely it will be agreed that what is relative to individuals can have no positive, universal reality. My second observation—not so well established, perhaps, but certainly a logical inference—is that when we speak of *past* and *future* we are actually experiencing neither, but merely projecting judgement, while we stand within the *present*.

With this I rest, except that once more I would recall St. Augustine, who for all his wit, sometimes lacked a sense of humor. "See, I answer him that asketh, 'What did God before He made heaven and earth?' I answer not as one is said to have done merrily, eluding the pressure of the question, 'He was preparing hell (saith he) for pryers into mysteries.'"¹⁴

¹⁴*Confessions*, XI. 14.

I WOULD THAT YE ALL SPAKE IN TONGUES, BUT . . .

By JOHN W. BACHMAN

Union Theological Seminary

The idea of speaking in tongues is foreign to most of us. We may have heard of a few remote instances of ecstatic speaking but few of us can recall having known anyone who claimed to be able to speak in tongues. And yet, when we give serious consideration to Paul's discussion of the subject in his first letter to the Corinthians we may conclude that we know many people who speak regularly in tongues. In fact, we ourselves may do so.

I do not mean, of course, that we use some mystical or foreign language. I refer to the simple fact that we are inclined to use a vocabulary which is incomprehensible to the people to whom we preach. The words may be included in dictionaries, at least the unabridged ones, but if they are not included in the vocabularies of most of our listeners we might as well be speaking Greek or Latin or Hebrew. In this sense many of us often speak in tongues.

Let me make one thing clear immediately. I am not advocating that we reduce our vocabularies to the level of the maligned "average American" with his alleged twelve-year old mind. With Paul I hold that it is highly desirable for all of us to be able to speak in tongues if that can mean, for our purposes, that we can use a distinctive language of theology, insofar as that is necessary for precise definition of terms and for effective communication of profound ideas. We may be better able to think, to meditate and even to converse with certain other people by using a technical vocabulary. But, as Paul suggests, we must also be able to interpret and to translate that language if we are going to "build up, to encourage and to console."

A Veterans' Administration Hospital official was telling me recently about some of his experiences, one of which highlights our problem. This counsellor works regularly with men who have suffered from mental and emotional illnesses. When they are released from the hospital he attempts to locate a helper for each one, someone in the community to whom the former patient can go with complete confidence and without restraint. In the search for such persons ministers

are often recommended, but my friend told me that he seldom finds them acceptable. There are many reasons for this, of course, but in the considered opinion of this rehabilitation worker one of the chief barriers between the needy veteran and the minister is the matter of communication. In his experience few ministers are able to speak the language of the man in need of help.

When our purpose is to discuss, to analyze, or to organize, we have every reason to use a language unknown to many people. When we hope to build up, to encourage, to console, we must speak words which are distinctly meaningful to most people.

Using clear language does not necessarily mean expressing shallow thinking. In fact, the opposite is distinctly possible. All of us have had the experience of learning a great deal about a subject by having to teach it to someone else. Translation and restatement require re-thinking. On the other hand, when we restrict ourselves to a technical vocabulary we tempt ourselves to oversimplification and fuzzy thinking. For some of us there is a narrow margin between profundity and obscurity. It is easy to forget this distinction and excuse ourselves for being obscure by claiming to be profound. It may be true that "to be great is to be misunderstood" but it does not necessarily follow that to be misunderstood is to be great.

When we are not understood we are tempted to take refuge in the pride of knowing the language of the initiated and to rationalize that our listeners should work more diligently to comprehend us. This may be true but it may also be true that we need to work more diligently to become more comprehensible.

This is not an easy task for ministers. After at least seven years of lectures, term papers, theses and language study it is often very difficult to speak English in such a way as to be intelligible. To do so often requires greater discipline than is involved in learning a foreign language. But it is an essential discipline. Today's generation is probably less literate in its religious vocabulary than in any other field. This does not mean that we should abandon a vocabulary of religious terms nor give up the hope of educating people in its use, but if we are to communicate with religious illiterates we must avoid speaking as though we are using a secret code and express our thoughts, profound though they may be, in non-technical terms.

One of the best opportunities for making contact with religious illiterates is offered by the media of radio and television. How suc-

cessful have we been in using religious broadcasts to reach the masses of the unchurched? The evidence is far from being favorable. Religious broadcasts generally attract discouragingly smaller audiences than any other types of programs, and the percentage of unchurched listeners and viewers is often strikingly small.

Broadcasting, of course, is an acid test of a minister's ability to communicate verbally. Few people who attend a church will leave during a sermon which is meaningless to them, but there is no hesitation by a listener or viewer to tune out a minister on radio or television. It is done, regularly. In fact, it can probably be said of religious broadcasting that in no other aspect of mass communications are so many words spoken to so few people. The professional broadcaster believes that the reason for this situation can be found in an old proverb of the industry, "You cannot talk to a person who is tuned to another channel."

We clergymen are apt to defend our customs by declaring that we will not vulgarize our traditional vocabulary to appeal to lazy or limited mentalities. We may honestly believe that this language will at least select the audience with whom we are most concerned. But what are the results? One survey conducted annually for many years offers an analysis of the audience of religious devotional programs. It reveals that the listeners include a higher proportion of elderly persons than young persons, more women than men, more rural than urban residents, more persons with little formal education than persons with a high degree of formal education and more church-goers than unchurched. This makes the typical listener to a religious devotional program an elderly lady who lives on a farm and hasn't gone far in school but attends church. This is not intended, in any way, to cast aspersions on such people, whose numbers include some of the finest Christian personalities in our society. But if there is any single type of person with whom the Church today is probably most concerned it is the opposite composite, the young man who lives in the city and has a high degree of formal education but does not attend church. What about him? Why is he not listening to religious broadcasts?

There are many reasons, of course, but one of the causes of our failure to make contact with him seems to be our tendency to speak in tongues which are foreign to him. His objection is not that we are thinking too deeply for him. Instead, he interprets our use of tech-

nical terms as an attempt to escape from deep thinking by careless use of obscure jargon.

There is some support for this view in the experience of a specialized type of broadcast which is being attempted in a few scattered cities. The pastoral consultation program is often scheduled late at night and a minister sits with a telephone in the studio ready to discuss questions submitted to him. The program has had striking appeal in various places and the late-night placement is obviously beamed to the young, urban, unchurched listeners. Much of its appeal apparently lies in the directness of communication made possible and even necessary by the telephone connection between pastor and one listener. When even one listener can request clarification there is a give-and-take relationship which assures the other listeners that the speaker will use a language which can be understood.

Without passing judgment on the merits and limitations of this pastoral consultation type of broadcast, we can at least accept it as another contemporary indication of the importance of speaking "five words with understanding [rather] than ten thousand words in an unknown tongue," if our purpose is "to build up, to encourage, to console."

This is not to imply that it is possible to speak a language which will make contact with the entire "mass audience." The so-called "mass audience" is really composed of many audiences and if we are to speak effectively to more than a single, small segment of an audience we must be able to speak many languages, although all of them may be variations of our native tongue.

It is not enough just to know and to use words with many syllables, or words with few syllables. It is not even enough simply to use words which are precise. We must know enough about words and about people to whom we speak to be able to select from among the words which are precise those which are also significant, fresh, and moving.

ANGLICAN CONGRESS 1954

By THOMAS N. CARRUTHERS

Bishop of South Carolina

The second world-wide Anglican Congress is scheduled to meet in Minneapolis, Minnesota, August 4 to 13, 1954. The first one was held in London June 15—24, 1908. The purpose of that gathering according to Bishop Cheshire was three-fold: "first, to emphasize the greatness of the field, of the opportunity, of the responsibility; second, to arouse the common conscience of our whole Communion to the situation which confronts us; and third, by mutual conference, sympathy and discussion to give some measure of increased earnestness, intelligence and effectiveness to our work in all parts of the field of the world." Bishop Hall of Vermont called the Congress "a representative gathering of Church people, clerical and lay, men and women, for the earnest and intelligent consideration of subjects connected with the setting up and extension of Christ's kingdom upon earth." The Congress was attended by a thousand delegates from various parts of the world. It had a seven topic program: The Church and Human Society, Christian Truth and Other Intellectual Forces, The Church's Ministry, The Church's Mission in Non-Christian Lands, The Church's Mission in Christendom, The Anglican Communion, The Church's Duty to the Young.

The 1908 Congress was so successful that a second one was projected for 1918. This was made impossible by world war and no specific steps were taken toward another meeting until 1945 when at a session of the House of Bishops in the United States the Rt. Rev. Walter H. Gray of Connecticut proposed a motion calling for a committee to study the possibility of such a congress. The idea found favor at Lambeth Conference in 1948, and in 1949 the General Convention in San Francisco invited the Anglican Communion to hold the meeting in this country. A committee on arrangements was appointed and plans began to take shape.

The purpose of the 1954 Congress was admirably stated at Lambeth: "to witness to our common faith and to confer on matters of common interest." The General Convention Committee adopted as the theme for the 1954 Congress "The Call of God and the Mission of the Anglican Communion." It was the sense of the Committee

that the Anglican Congress should not try to duplicate the meeting of the World Council of Churches; our task is a different but we believe a very important one, namely, to answer the questions, what is the mission of the Anglican Communion in the world today, and how can we best carry out that mission?

Four topics have been suggested by the program committee for discussion: *Our Vocation*, *Our Worship*, *Our Message*, *Our Work*. Each course has its subheads. Under *Our Vocation*, there are five: Our Place in History, Our Theological Position, Structure of the Anglican Communion, Our Place in Christendom, and Our Relation to other Communions. Under *Our Worship* there are four: The Nature of Worship, The Development of the Prayer Books, Liturgical Freedom and Responsibility, Liturgical Trends and Criteria for Future Development. *Our Message* we believe to be "Salvation for all men and Redemption of the world through Jesus Christ." How does this message relate to the individual, home, education, science, work, race, the state, national movements and international relations? *Our Work* is divided into three sections: The Missionary Task, Organization and Methods (in urban work, rural work, evangelism, Christian education, etc.) and The Role of the Laity.

The procedure of the Congress as it is now planned will be as follows: The first topic will be presented to the whole Congress in three prepared addresses. The Congress will then break up into small groups each with its secretary and discussion leader. The discussion leaders will meet, plan their presentations, and then present their findings to the Congress. The Congress will then move on to the second topic and so on. This plan has the advantage that all members of the Congress will share in the discussion of all four topics. It will be the duty of an Editorial Committee to follow the discussion, keep in touch with the discussion leaders, and present a summary of the findings with resolutions on the final day.

The Congress will open with a great service Wednesday evening, August 4, and close with one Friday evening, August 13. The Presiding Bishop of the host Church and the Archbishop of Canterbury will speak at the opening service; the Archbishop of Dublin will preach at the closing service. In St. Mark's Cathedral on the nine mornings of the Congress nine branches of the Anglican Communion will celebrate Holy Communion according to their own rites and in their own languages. A large missionary mass meeting is planned for Sunday night, August 8, with speakers representing different areas of our Com-

munition. There will be a pilgrimage to Faribault on Saturday afternoon. The Bishop and Diocese of Minnesota have other interesting plans for the entertainment of their guests—dinners, receptions, and garden parties.

A number of speakers have already been secured for the prepared addresses. Among them are the Archbishop of Quebec, the Bishops of London, Armidale, Johannesburg, Liberia and Sheffield, The Dean of Lincoln, the Rev. Drs. H. P. Hickinbotham and Massey Shepherd, and Dr. Kathleen Bliss.

The planning for the Congress is under the direction of the General Convention Joint Committee headed by the Bishop of Connecticut. On the Committee are the Rev. Dr. John Heuss, rector of Trinity parish, New York, vice chairman and also finance chairman; Robert T. McCracken of Pennsylvania, secretary-treasurer; the Rt. Rev. Thomas N. Carruthers, Bishop of South Carolina, program chairman; the Rev. Dr. John V. Butler of Princeton, New Jersey, director of publicity; the Rev. Cornelius P. Trowbridge of Morristown, N. J., and Mrs. James S. McCulloh of Rye, N. Y.

Serving on the program sub-committee in the United States have been: The Very Rev. Drs. James A. Pike, Lawrence Rose, Percy L. Urban; the Rev. Drs. Thorne Sparkman, Samuel Shoemaker, Anson P. Stokes, Jr., P. M. Dawley, Dr. George Thomas, Mr. Clifford P. Morehouse, and Mrs. Charles E. Griffith. This Committee has kept in close touch with representatives appointed for each branch of the Anglican Communion. By correspondence these representatives have made excellent contributions toward the building of the program. The regular procedure has been for the Program Committee in the United States to meet, discuss various aspects of the program, send its findings and questions to the representatives, receive their suggestions, and then meet again. This process has been repeated five or six times.

The representatives of the various branches of the Anglican Communion are: Province of Canterbury, the Rev. Prof. Leonard Hodgson; York, Canon Alan Richardson; Wales, the Very Rev. C. Witton-Davies; Scotland, Prof. Donald MacKinnon; Ireland, the Archbishop of Armagh; South Africa, the Rev. L. A. Davis; West Indies, the Archbishop of the West Indies; China, the Rt. Rev. Y. Y. Tsu; Japan, the Bishop of Osaka; India, the Bishop of Bombay; Canada, the Rev. Dr. R. S. K. Seeley; Australia, the Bishop of Armidale; New Zealand, the Bishop of Nelson; the Missionary Dioceses, the Bishop of Egypt.

A most important part of the work of the Joint Committee is to assist "overseas" delegations with their expenses. Each of the 322 dioceses of the Anglican Communion has been asked to send three delegates—the bishop, one priest, and one lay person, either man or woman. Many dioceses in the United States are sponsoring delegations from abroad. In some cases the American diocese is simply assisting the delegation with the expense of travel; in other cases it is inviting the delegation to be its guests for a period before or following the Congress. Some of the "overseas" delegates are being asked to preach, teach in summer conferences, and lead clergy meetings. It is hoped that much more of this sort of thing will be arranged. In addition to what individual dioceses are doing the Joint Committee is raising a fund to help defray the expenses of delegates who otherwise would find it difficult or impossible to attend.

There are, I believe, at least four positive gains which should result from the Congress. First, the Congress should give wide circulation to many good ideas, plans, and methods. There are some aspects of church life in which the Canadian Church excels, others the Church in New Zealand, and still others the Church in India. Delegates from all parts of our world-wide Communion will learn about these plans and methods and go home determined to apply them in their own countries. Thus, by the exchange of good ideas our entire Communion should be lifted to a higher level of efficiency.

Second, the Congress should mean the making of many international friendships. On the great value of this to those attending and to Christianity itself it is not necessary to elaborate.

Third, the Congress should "provide the opportunity for closer collaboration of the churches on large issues of policy and development. This would be the case particularly where missionary areas are concerned." A more statesmanlike missionary policy for the entire Anglican Communion might well be brought about.

Fourth, it is to be hoped that the Congress will help leaders and members of our Communion everywhere to realize more clearly "the mission of the Anglican Communion." Our Communion is a peculiar one at least in this—it is one family, but the members of the family are all independent. This is as we wish it. But surely if the family is to exert the greatest possible influence for good it must have goals to which all the members are committed. It must stand for something distinctive. Our hope for the second Anglican Congress is that it will give us a clearer vision of our task and to every member the determination to bring that vision into life.

BOOK REVIEWS

The Interpretation of the Fourth Gospel. By C. H. Dodd. Cambridge Univ. Press, 1953, pp. xii + 478. \$8.00.

Professor Dodd's friends have known for some time that he was working on a study of the Fourth Gospel that might well prove to be a crown to a distinguished career. The present volume amply fulfils the promise, and it is the logical result of practically all of Dodd's studies. For the Fourth Gospel presupposes the entire development of first century Christian theology and is also in living relationship to other religious movements of the time, both Jewish and pagan. It is therefore essential that the interpreter of the Fourth Gospel make up his mind, provisionally at least, about the development of the rest of the New Testament before saying his final word about John. There is, as Dodd shows, a further problem. The grand plan of the gospel, its meaning as a whole, and the meaning of the several parts, are organically interconnected and each depends on the other. "At every step the exegete is faced with the necessity of considering his text in the light of the ultimate meaning of the work" (p. 3). Study of the Fourth Gospel therefore demands a view both of the large canvas and its details, together with a knowledge of the whole art gallery in which it is one of the most enigmatic pictures.

Hence the plan of the book. The first part has to do with the background. The author finds it unnecessary to write more than a brief chapter on "The Setting in Early Christianity," since the relation of John to other New Testament writings is considered throughout, and Dodd's other studies, particularly *The Apostolic Preaching and Its Developments* and *The Johannine Epistles*, serve as full prolegomena. He then turns to the background documents—the Hermetica, Philo, rabbinic Judaism, Gnosticism and its offshoot, the Mandaean literature. The second portion takes up the gospel's leading ideas—Eternal Life, Knowledge of God, Truth, Light, etc. In a conventional commentary these would have to be treated in full excursus, since the meaning of every part depends on them. Here Dodd is able to give them the elaborate study which is almost impossible in a commentary. In the third part of the book, in place of a commentary which would necessarily repeat much that is to be found elsewhere,

Dodd studies the argument and structure of the gospel, providing the materials and clues from which the student can make his own commentary. This method was used effectively by B. W. Bacon, and its economy of space has enabled the book to be compressed into one volume—which, by the way, is printed most attractively. An appendix on the historical aspect of the Fourth Gospel, together with indices, comes at the end.

There has now been sufficient time and study of the background materials so that we can get a fair perspective, and scholarly opinion appears to be settling down and stabilizing as it has done with respect to the synoptic problem. Dodd takes a judicious view of the gospel's relation to its environment which I think will commend itself to the vast majority of students of the history of religion. The *Hermetica*—which can now be used much more confidently in Nock and Festugière's edition—exhibit real similarities to Johannine thought particularly in such ideas as knowledge of God, eternal life, rebirth and the Logos, though there is no “substantial borrowing on one side or the other” (p. 53). Philo's thought is also significant. Dodd's most interesting contribution here is the connection of Philo's Logos, who is also the True Man (*alēthinos anthrōpos*, *ho kat' eikona anthrōpos*), with the Son of Man (p. 71). His study of rabbinic Judaism, like the other chapters, is a fresh reworking of the materials, and demonstrates that John is in closer touch with that part of his environment than is commonly supposed. John is fully conscious of the rabbinic doctrine of Messiahship and deliberately sets it aside (p. 92). Especially interesting is the tracing of *egō eimi* back to the rabbinic *'anî hû* and *'anî wehû*, but curiously Dodd seems to ignore the Gentile parallels to this phrase and E. Schweizer's *Ego Eimi*. The treatment of gnosticism is brief but adequate. That of Mandaism is in general agreement with F. C. Burkitt. The Mandaean literature has turned out to be a blind alley, so far as John is concerned. It is valuable only in that it gives an excellent insight into gnostic psychology, and for this, in my opinion, the most significant parts are the liturgy.

A few examples of Dodd's exegetical judgments may be given.

Knowledge of God in John includes acknowledgment of his righteous will in action, but also the Hellenistic idea of “knowledge as pure apprehension of truth, or reality, as liberating power, and as a sharing in the divine nature” (p. 159); knowledge of Christ passes

into union with Christ (p. 169). *Aletheia* "means eternal reality as revealed to men—either the reality itself or the revelation of it" (p. 177). Faith is a form of vision (p. 186). There is no mysticism in the Fourth Gospel if by this word we mean ecstasy or impersonal absorption in the divine (and that is the classic "Dionysiac" mysticism); the only thing that might be called mysticism is the belief "that through faith in Christ we may enter into a personal community of life with the eternal God, which has the character of *agapē*, which is essentially supernatural and not of this world, and yet plants its feet firmly in this world" (pp. 198-200; the whole passage is very penetrating and moving). John represents the gift of the Spirit to the Church "not as if it were a separate outpouring of divine power under the forms of wind and fire (as in the Acts), but as the ultimate climax of the personal relations between Jesus and His disciples" (p. 227). "Lamb of God" (John 1:29, 36) denotes neither a sacrifice for sin nor the paschal lamb but the horned young ram, the victorious Messiah, who removes or abolishes the world's sin (p. 237). John did no more than allude to Baptism and the Eucharist because, apparently, he "deliberately exercised reserve about the Christian sacraments in writing for a public which included pagans whom he wished to influence towards the Christian faith" (p. 310; cf. pp. 34ff.).

Perhaps the most debatable single part is the concluding appendix, in which Dodd seeks to assess the historical value of the gospel. He holds that in one respect John makes a necessary correction in the synoptic picture: the synoptics represent an over-emphasis on futuristic eschatology which "has in many places tended to overshadow the element of 'realized eschatology' in the ministry, teaching, passion and resurrection of Jesus Christ" (p. 447). However much recasting the evangelist has done, Dodd believes that his basic picture of Jesus' life and teaching rests on history.

On the book jacket the publishers remark: "The reader is asked to work very hard; the reward will be commensurate." The statement is true. This is one of the greatest books on this theme to appear in the twentieth century.

SHERMAN E. JOHNSON

Render to God. By J. Spencer Kennard, Jr. New York: Oxford Univ. Press, pp. x + 148. \$3.00.

The words of Jesus about paying tribute to Caesar have been misapplied so often that any fresh attempt to study them in their historical setting awakens lively interest. Dr. Kennard has devoted considerable research and ingenious argument to a thesis which contradicts the traditional view of this saying as counselling submission.

According to Kennard, the rulers hoped to destroy Jesus' popularity by asking their question which is paraphrased to mean, "Announce publicly what you think about the tribute. Let the people know that you do not agree with Judas of Galilee and his zealot followers" (p. 27). They felt certain that Jesus would endorse payment because of his earlier teaching, e.g. Luke 6:29b is taken as a reference to seizure by a tax-collector (p. 36). By raising this issue the rulers blundered. "The error of the chief priests centered in their ignorance of his Messianic purpose. . . . If tribute was to be paid at all, Messiah should receive it" (p. 44f). A definite change in Jesus' political attitudes can be traced in the Gospels. "The sharp break in his policy is evident in the passage about the Two Swords" (p. 46). Kennard shows no hesitation about accepting Luke 22:35-38 as authentic, but Matt. 26:52 "seems to be a result of [the evangelist's] own pacifism" (p. 47).

The body of the book, particularly the two long chapters (V, VI, pp. 51-102) on The Tribute Coin and The Roman Denarius, displays considerable study in the field of numismatics. This is illustrated by photographic plates. For example, Plate II shows a denarius minted at Lugdunum in Gaul, bearing over the imperial "image" an inscription which Kennard translates as "Tiberius Caesar, son of the deified Augustus, himself holy." It is assumed without question that members of the Jewish hierarchy carried the denarius "even into the sanctuary" (p. 83). Thus the author asserts, "Jesus had indeed acquired an effective means with which to confront his opponents. . . . As he read the inscription and explained the symbols, his listeners must have been shocked out of any lingering complacency. Those who had previously never seen a denarius had before them unmistakable evidence of Caesar's blasphemous claims" (p. 87).

Citing such passages as Hag. 2:8 ("the silver is mine"), Kennard argues that "every adherent of Judaism must have understood" Jesus' reply "as counseling resistance" (p. 121). Again, "for the

moment it was enough to make clear that he agreed with those who regarded payment of tribute to Caesar as disloyalty to God." Does this mean that Jesus agreed with the Zealots? Evidently not quite, "for he was not prepared to risk a premature clash with the legionaries" (p. 126).

Finally Kennard urges that the three accusations against Jesus in Luke 23:2 are historically correct. "Jesus did indeed say that he was 'Christ a King'", although "'forbidding' to pay tribute is an exaggeration" if the term is understood as forceful obstruction (pp. 138f). The book concludes with these words: "In spite of the threefold declaration of Jesus' innocence that Luke puts into the mouth of Pilate, we have every reason for believing that Jesus had encouraged non-payment of the tribute."

One major criticism of Kennard's work is that he never quite comes to grips with the critical problems of the basic passage in Mark 12: 13-17, although he approves Dibelius' classification of it among the paradigms (p. 3). The significance of this is emphasized by Dibelius himself in the statement, "The Paradigms existed in *isolation*. Independent life must, therefore, be noticeable in them even today" (*From Tradition to Gospel*, p. 44). Such "isolation" is strikingly reflected in the passage about the tribute money, which not only lacks specific local setting, but fails entirely to indicate who is meant by the opening words: "And they sent to him some of the Pharisees and some of the Herodians." Only Mark's *placement* of this story could suggest that "the chief priests", last mentioned in 11:27, are intended. But can we imagine Pharisees and Herodians running errands for the Saducean hierarchy? Moreover Mark's only other mention of "Herodians" is in Galilee, in 3:6, to which 12:13 forms a perfect sequel. It may be objected that, under the rule of Herod Antipas, Galilee could not be subject to direct taxation by the emperor as Judea was under Roman procurators. But in that case it must be explained why Judas the Galilean incited his countrymen to revolt against paying tribute to the Romans, as Josephus reports in the passage from *Wars* 2.8.1, quoted by Kennard on p. 30.

Another criticism stems from Kennard's repeated efforts to connect the issue of the tribute with Jesus' acceptance of the Messianic office. "Refusal of taxes to Caesar was inseparable from the office of Messiah. As Messiah, surely Jesus strove for the goals which the people associated with the office; otherwise, he was not Messiah at all"

(p. 47). But does not the rebuke to Peter in Mark 8:33, like the reply to the temptation in Matt. 4:8-10, indicate the compete rejection of popular goals? Jesus' reply to the question about tribute claims nothing as due to the Messiah; as Kennard's title implies, it emphatically concludes: "Render to God the things that are God's." The earliest Gospel makes it perfectly clear that Jesus had no kingly ambitions (only in Luke 22:30, John 18:36 is he made to speak of "my kingdom"); his sole concern was for the sovereignty of God.

OSCAR J. F. SEITZ

Kerygma und Mythos: Ein theologisches Gespräch. Edited by Hans Werner Bartsch, with contributions by Rudolf Bultmann, Götz Harbsmeier, Friedrich Hochgrebe, Ernst Lohmeyer, Paul Olivier, Hermann Sauter, Julius Schniewind, Friedrich K. Schumann, J. B. Soucek and Helmut Thielicke. Hamburg: Herbert Reich, 2d edition. 2 v., 1951, pp. 218. DM 22.

In 1941 Rudolf Bultmann's "Neues Testament und Mythologie: Das Problem der Entmythologisierung der neutestamentlichen Verkündigung" was first published as part of his volume, *Offenbarung und Heilsgeschehen*. This essay was perhaps the most significant contribution to the field of New Testament hermeneutics to have been made in our generation. It was republished in 1948 in a book edited by H. W. Bartsch, entitled *Kerygma und Mythos*. In addition to Dr. Bultmann's essay, *Kerygma und Mythos* also included essays on Bultmann's proposal written by other prominent German theologians. This book has now been republished.

Numerous other essays have since been written on Bultmann's *Entmythologisierung* (perhaps to be translated: Demythologizing); but these essays, now reprinted, still remain among the best; and this book is of added value because it includes Bultmann's statement which at least in Europe has led to a widespread controversy which no theologian there thinks he can afford to ignore. American theology appears to be still relatively untouched by Bultmann's thinking; and this is due in large part, no doubt, to the fact that his essay is still not available in English.

Kerygma und Mythos begins with an introduction to the significance of the problem which Bultmann has raised, written by Friedrich Hochgrebe. Bultmann's essay is then printed, pp. 15-48, followed by a defense of his position written by Götz Harbsmeier—one of Bultmann's former pupils, I believe. In the second section of the book

two New Testament scholars, Julius Schniewind and Ernst Lohmeyer (neither one now living) attack Bultmann's position. Professor Bultmann then answers Schniewind's criticism. These three articles are followed by a note written by J. B. Soucek and Götz Harbsmeier. The third section consists of three articles written by systematic theologians—Helmut Thielicke, Friedrich Schumann, and Hermann Sauter. The first two essays are highly critical. The book closes with a short essay written by Paul Olivier.

Readers who are interested in the subject of *Entmythologisierung* are referred to the following works in English: Ian Henderson, *Myth in the New Testament* (London: S.C.M. Press, 1952); Daniel Day Williams, *What Present-Day Theologians Are Thinking* (New York: Harper & Brothers, 1952); Erich Dinkler, "Existentialist Interpretation of the New Testament," *The Journal of Religion*, Vol. XXXII, No. 2 (April, 1952), pp. 87-96; Kendrick Grobel, "Bultmann's Problem of New Testament 'Mythology,'" *The Journal of Biblical Literature*, Vol. LXX, Part II (June, 1951), pp. 99-103; Amos N. Wilder "Mythology and the New Testament," *JBL*, Vol. LXIX, Part II, (June, 1950), pp. 113-127.

BURTON H. THROCKMORTON, JR.

The Fall of Jerusalem and the Christian Church. By S. G. F. Brandon. Macmillan. 1951, pp. xx + 284. \$5.00.

Reimarus introduced into the world of scholarship the question whether Jesus' ministry was not originally a movement of political revolution. F. C. Baur brought into high relief the radical break between Paul and the church of Jerusalem and explained Christian origins as the interaction of two opposed kinds of Christianity. How true it is that their questions are still with us and cannot be simply brushed aside, can be seen from Dr. Brandon's book, which is, among other things, a fresh reworking of the field in the light of these questions. Brandon also asks why our sources are so completely silent on the origins of the church in Egypt, why no authentic Jerusalem documents have survived, and why the New Testament does no more than allude darkly to the destruction of Jerusalem in A. D. 70.

His main conclusions appear to be as follows:

1. The Pauline Epistles and Acts, when read between the lines, indicate that, although Paul claims to be independent of Jerusalem, he

has tacitly to admit its authority. In fact the Gentile Christians were pretty thoroughly dominated by their Jewish brethren. The Synoptics and Acts show that the Gentiles had only a secondary place and their claims were grudgingly admitted. Although the movement started in Galilee, Jerusalem soon came to be the unchallenged home of the new faith.

2. An original triumvirate of Peter and the sons of Zebedee led the Church. James the son of Zebedee was soon replaced by the brother of the Lord, perhaps because of his personal power and dynastic prestige. The Twelve were of very little importance in the early Church.

3. Jerusalem Christianity had a Christology, as well as an interpretation of the scandal of the Cross based on the Suffering Servant of Second Isaiah. These had great theological potentialities which in Jewish Christianity remained undeveloped. The Jerusalemites were devoted to the Temple, the Law, and the national political ideals, and felt no conflict with the ancestral religion. Embarrassed by the scandal of the Cross, they tried to discredit the tradition that Jesus had been condemned by the Sanhedrin on a charge of threatening the destruction of the Temple. On the other hand, Paul's claim for the authenticity of his own gospel had to rest on a direct revelation to himself. This gospel ascribed saving power to the Cross and regarded knowledge of Jesus' earthly life as unimportant in comparison with knowledge of the risen Christ.

4. The Church in Jerusalem probably underwent very little persecution, and such as occurred was only sporadic. For the most part it was settled and at peace, and its position in the Caligula crisis of A. D. 40 was that of all other Jews. Paul's persecution of Christians took place at Damascus, not Jerusalem.

5. The gospels furnish many indications that there was revolutionary activity in connection with Jesus' ministry, even though Brandon is by no means certain that he himself was a revolutionary. The author gives some weight to the Slavonic Josephus and to the theses of Robert Eisler's *Jesus the Messiah*, and adds the evidence of some recently discovered historical materials.

6. Paul's Gentile ministry ended in apparent disaster with his arrest in Jerusalem. The older religion was now completely dominant. His influence might have been almost completely lost but for two factors—the almost fortuitous preservation of his letters, and the fall

of Jerusalem, which ended the influence of Jewish Christianity and led to the reorientation of the church as a Gentile movement. Probably most of the Jewish Christians were massacred by Romans in the Jewish War or conformed to orthodox Judaism. Many of the gospel sayings on persecution belong to this period. A remnant of Jewish Christians fled into Egypt, which Brandon believes is the place of origin of the Gospel of Matthew and the later scene of Peter's activity. Later, of course, Egyptian Christianity was Gentilized.

7. The Gospel of Mark represents a Gentile Christian reaction to the fall of Jerusalem. Jesus is now separated as completely as possible from his Jewish environment, the Jewish authorities are presented as enemies of Jesus, and the Twelve and the brethren of the Lord are put in a bad light.

Brandon uses the form-critical method of examining the *Sitz im Leben* of pericopes in the gospels and Acts to arrive at these conclusions. He makes many brilliant suggestions which are buttressed with much learning (for one thing, he quotes often from publications in Italian). The chief value of the book is, however, in its suggestions, which may stimulate further study, rather than in the conclusions, many of which are debatable. One may question particularly the assignment of Matthew to Egypt. The location of this and other gospels has of course been found in various cities, but the grounds are usually highly subjective, and it is always a temptation to locate sources in places where we know little about the local church.

The strength of Brandon's book is that he underlines the serious differences between Paul and the older apostles and calls attention to the Jewish and nationalistic character of much of Palestinian Christianity. In a yet unpublished paper on the Dead Sea Manual of Discipline and the Jerusalem Church of Acts I have attempted to show the striking similarities between the covenanting sect and the shurch ruled first by Peter and then by James. This amounts to further evidence in favor of some of Brandon's positions. But Brandon, by generally neglecting the Jewish baptist and gnostic movements of the first two centuries of our era, greatly oversimplifies the problem. He considers too few of the theological issues in primitive Christianity.

There remains the further question of Jesus' own position, which is not the subject of Brandon's book but which cannot be avoided.

The gospel sayings regarding the Kingdom of God are those of one who is perfectly conscious of contemporary political issues but is not dominated by them. Jesus' view of the Kingdom of God has dimensions even larger than that of the Pharisees, and his sayings cannot be explained as a Gentile reaction against Jewish Christianity (nor does Brandon suggest that they can). Even though much of the Palestinian church was conformed to contemporary Judaism, some few followers from Galilee or Jerusalem must have preserved Jesus' sayings, and this also is significant. Furthermore, although Paul's gospel put the emphasis on the risen Christ, he evidently knew enough about Jesus' actual personality and teaching so that his gospel was a restatement of Jesus' Good News rather than a new start.

SHERMAN E. JOHNSON

German Protestantism Since Luther. By Andrew Landale Drummond. London: Epworth Press, pp. x + 282. 22s. 6d.

It is a pleasant surprise to see Dr. Drummond's excellent *Story of American Protestantism* (1950) so quickly followed by a study of another large chapter in the history of Protestantism.

The book is divided into two parts. The longer one deals with the history of religious thought, experience and theology from orthodox Lutheran "Scholasticism" through Pietism, Rationalism and Romanticism to Schleiermacher, Hegel, and Harnack, and ends with an analysis of the present situation with Barth as the central figure. The shorter part explains the relations of Church and State for the same period, tracing the history of the *Landeskirchen*, the territorial organization which characterizes Protestant Church life in Germany, from their beginnings in Luther's age to the present attempts at federalization. Completeness is not the aim of the book; it does not vie with the great storehouses of information like Hermelink's and Maurer's *Reformation und Gegenreformation*, but undertakes "to sketch the general evolution with enough detail to give substance and vitality to the skeleton."

This task is brilliantly fulfilled: nothing essential is omitted, nothing unessential included. Each one of the thirteen chapters is a unit in itself. To give only a few examples: there is an extensive discussion of "Liberal Lutheranism"—the irenic opponents of scholastic orthodoxy in the 17th century; a well-balanced analysis of German 19th

century theology, out of which the very fine remark concerning the Tübingen School deserves to be reported here, viz. that their theories have been "corrected rather than disproved" by later generations; a lucid presentation of the complicated history of the Prussian "Evangelical Union" in which royal authority forced Lutherans and Calvinists together; a general explanation of the effects of Erastianism from the 16th to the 20th century; a brief but most impressive history of the Churches and religion under Nazism, with special attention given to the *Confessing Church*. It is hard to say which one of these chapters is the best. They are all based on an amount of solid knowledge in every special topic which would be impressive even if the author were a German. A thorough acquaintance with the theological literature might not be so surprising in a theologian; but what makes Dr. Drummond so especially reliable as a guide is his unusual familiarity with the non-theological historical and literary background. Occasional quotations from Goethe or Heine, well-chosen and not of the popular kind, are proof of this. He is at home in the furthermost recesses of German literature. Johanna Schopenhauer, authoress and mother of the philosopher, certainly is not often quoted by a British author, and Meinhold's *Bernsteinhexe* is known to but few, even in Germany, today. But it is not only book-knowledge that gives the reader confidence. Dr. Drummond is intimately acquainted with the life of the German churches. Half-jocose concepts like the "Rei-bi" (the nickname of the notorious *Reichsbischof* under Hitler), the *Strafprofessoren* (orthodox professors appointed to balance the influence of suspect liberals), or *Kirchenschlaf* (dozing during the sermon) are freely quoted and indicate a familiarity with the details of German matters which is rarely found in British books.

Dr. Drummond's special talent, the art of literary portraiture, shows at its best. The wooden figure of King Frederick William III, the liturgical dilettante on the Prussian throne who inflicted the unpopular *Agende* on his subjects, is excellently drawn; the characterization of Schleiermacher is most convincing and to the point. The questionable hero of militant social Christianity, Adolf Stöcker, receives a very fair treatment, as does David Friedrich Strauss, the author of the once-famous *Life of Jesus*. The author's love is for the men of peace and good will: perhaps for Melanchthon rather than Luther, and certainly for the great apostles of reconciliation and unity in the 17th century: George Calixtus, John Durie (the only Scotsman who

has a name in German Church history), Comenius and Johann Valentin Andreae. It is not partisanship if in the history of denominational struggles the Reformed churches appear as more tolerant than the Lutherans. He shows a deep understanding for the "legitimate form of German Christianity" when he sees it represented by the chorales of Luther, the woodcuts of Dürer, one of Luther's first adherents, and the cantatas of Bach, the strict Lutheran.

Covering an immense field, the book contains only a few errors, none of them important enough to be corrected here. For the Anglican and Episcopalian reader the history of the attempts to establish contact between the English and Prussian Church (in 1704 and onward, and in 1840 and onward) or the demonstration of the English roots of German rationalism will be of special interest; but beyond this the whole book, which combines scholarship with stylistic charm, will delight everyone interested in continental Church history.

RICHARD G. SALOMON

The Unfinished Reformation. By Charles Clayton Morrison. Harper, 1953, pp. 236. \$3.00.

The fourth in the series of the William Henry Hoover Lectures on Christian Unity begun in 1946 at the Disciples Divinity House of the University of Chicago is by the distinguished former editor of *The Christian Century*. The author finds the seeds of the ecumenical movement of the twentieth century in the Protestant reformation of the sixteenth century. Due to historical circumstances of the time, notably the alliance with the political states of Europe and the general reaction against the excesses of the Anabaptist groups, the aim of the Reformers to achieve a purified and united Christianity was thwarted. Our duty is to finish the job.

Following the general lines of the analysis of denominationalism as set forth in his *What is Christianity?*, Dr. Morrison enters a penetrating criticism of contemporary Protestantism for its usurpation of the functions of the Church by the "churches," thus obscuring the true nature and making impossible the achievement of the ecumenical Church.

The three chief obstacles in the path of a united Christianity, apart from the Roman Church, are (1) the historic episcopate as held by

Anglicanism, (2) immersion baptism as held by several denominations, and (3) congregational polity.

The author's general argument is weakened at a number of points, some places quite seriously. First, he seems to assume that a united church is solely a matter of human contrivance and good will. Secondly, he too easily yields to the temptation of polemical discourse when discussing the Roman Church; that is, contrasting the best features, carefully selected, of Protestantism with the worst characteristics of Romanism. Thirdly, there is a persistent misunderstanding of Anglicanism by referring all its opposition to various proposed unity schemes to the "intransigence of the Anglo-Catholic minority." Fourthly, Dr. Morrison assumes that sacerdotalism in any form is unbiblical, unchristian, and repugnant to all of Protestantism. If this were true the situation would indeed be hopeless, because assuredly the Anglican view of the Ministry involves a theory of the *sacerdotium* as being in some ways even more fundamental than the question of "succession." Finally, there is the view implied more than once that Cranmer is the source and founder of "Episcopalianism" in about the same way that Luther fathered Lutheranism. This is as unwarranted a reading of history and as silly as the Romanist legend of Henry the Eighth. The sins of the Church of England may have been many but they never included the "Corinthian heresy."

Other errors of less importance but none the less unfortunate are a number of typographical mistakes and the ascription to the Epistle to the Hebrews (p. 120) of two sentences; one being from I Peter 2:5 and the other from Revelation 1:6.

These lectures may be commended for many reasons. Surely Dr. Morrison is right in declaring the need for clarification of the ecumenical goal and in warning us against the dangers of straying into theological by-ways even when the latter may be encouraged by the World Council. There is much sense in the writer's contention that the theological discussions of the Ecumenical Movement should be carefully and clearly related in every instance to the basic problems of church unity.

Moreover, to be heeded is the author's challenge to the leaders of the Ecumenical Movement that they responsibly address themselves to the peculiar problems of the "restoration churches," i.e. those religious groups who believe they have already secured a primitive,

first-century, type of church life, such as the Congregationalists, Baptists, Methodists, and Disciples of Christ.

Persuasive above all else is Dr. Morrison's sincerity and deep passion for Christian unity. All the years of his long ministry have witnessed to his abiding purpose and singleness of heart. For such as he, our Lord uttered a special Beatitude.

ALDEN DREW KELLEY

In This Name. By Claude Welch. Scribner, 1952, pp. xiii + 313. \$3.50.

This is the first book by a young American theologian, now at the Yale Divinity School and formerly at Princeton University. And it is an auspicious beginning of a scholarly career, for Dr. Welch shows excellence in many fields: academic competence, theological insight, lucidity of thought, clarity of style. It is good to know that he has emerged on the theological scene as one of our important thinkers and writers.

The present book is a study of the doctrine of the Trinity as it is presented in contemporary theology. The Roman Catholic and Eastern Orthodox Churches are hardly noted, however, so it would be better to describe the volume as concerned with Protestant and Anglican thought.

Two major problems engage Dr. Welch's attention. The first is the *source* of the doctrine of the Trinity; the second is its *formulation*, with special attention to the kind of analogies (personal or social) to be used in discussing it. In the former instance, Dr. Welch agrees with Karl Barth that the source of the doctrine is in the single Christ-event. As to the latter, he is severely critical of the modern "social Trinity" of Hodgson, Lowry, and others, and is more inclined to approve the "personal" analogies suggested by Barth himself, Mickletham, and the present reviewer.

In respect to the problem of source, it would seem that Dr. Welch in his eagerness to find a place for the Barthian stress on the uniqueness and speciality of God's act in Christ, has really made the Old Testament witness rather irrelevant and has in fact contradicted his own insistence on the possibility—indeed the necessity—of a general revelation of God apart from the decisive revelation in Christ. It is for this reason that this reviewer, while wishing to commend Dr. Welch for his eminent fairness, would also wish to say that the gen-

eral picture of the origins of the doctrine found in almost all the non-Barthians whom he quotes (including Hodgson, Micklem, Lowry, and this reviewer) is more accurate than the Barthian one.

In respect to the formulation of the doctrine, and especially to the prevalent Anglican twanging on a three-stringed lute in regard to that doctrine (the "social Trinity"), the reviewer can only testify that Dr. Welch seems to him to have made his case. The "social Trinity" is perilously close to tritheism, in fact; what values it offers may be found in the "personal" analogy (which is *not* purely psychological, despite some comments both of Welch, who likes it, and of his recent critics, who do not), while at the same time that "personal" analogy does preserve the unity of God in its fullest sense. The real problem here, of course, is to recognize that "person" in the God-head does not mean, as the "social analogy" theologians seem to think, anything like "person" in the conventional sense; but it does mean something half-way between a substantive and an adjective, which is just about what the modern, and non-Sabellian, notion of an eternal mode, operation, and way of being in God would suggest (as Karl Barth has seen).

We hope than many will read this brilliant and suggestive book.

W. NORMAN PITTINGER

The Range of Reason. By Jacques Maritain. Scribner, pp. 227. \$3.50.

This is a collection of seventeen essays, ten of which were published in France under the title *Raison et Raisons*. Moreover, all but four chapters have previously appeared in English, mainly in various journals ranging from *The Review of Metaphysics* to the article on Christian Humanism which appeared in *Fortune*.

The work is not without usefulness in that it brings together in a readily accessible form material which otherwise would require some time to collect. Most of all, the essays are arranged in such a way as to exhibit a unity of thought and approach.

The book is divided into two sections. The first is entitled "Human Knowledge and Metaphysics" and sets forth aspects of the philosophical and religious view of the author. The second section deals with issues which are on the whole of more general and popular interest under the title, "Faith and Human Community."

Because an extended summary of the varied contents of the book

would not be possible within a brief space, the reviewer will restrict himself to a few more or less random comments on matters of special interest at this time.

Essays II and III, "On Artistic Judgment," and "On Knowledge through Connaturality," make some contribution to the contemporary discussion on "Natural Law". Maritain's point is, "The genuine concept of Natural Law is the concept of a law which is natural not only insofar as it expresses the normality of functioning of human nature, but also insofar as it is *naturally known*, that is, known through inclination or through connaturality, not through conceptual knowledge and by way of reasoning." Following Aquinas, the author interprets *connaturality* (*Summa Theol.*, II-II, 45, 2) as the way of knowing involved in moral experience, mysticism, poetry etc., which represents a different *order* of knowledge from the scientific or the metaphysical.

It has been frequently said that Maritain regards Aquinas as "the *unique* doctor" whereas other Neo-Thomists, e.g. Gilson and DeWulf, regard Aquinas as "the *common* doctor." The viewpoint of the author seems to have shifted in this respect, as is evidenced by his fourth essay, "Philosophical Cooperation and Intellectual Justice," wherein it is argued that the best elements of Pragmatism, Hegelianism, and Existentialism can be assimilated into or were anticipated by the system of the Angelic Doctor. The author regrets, however, that opposing philosophies lack the generosity and flexibility of Thomism and accordingly cannot find a legitimate and significant place for the insights of the Schoolmen.

Particularly to be recommended is Essay VII, "A New Approach to God," in which is developed from an existential viewpoint implications for our knowledge of God. These embrace three "intuitions" which are involved in the existential experience: "actual existence as asserting itself independently from me; from this sheer objective existence to my own threatened existence; and from my existence spoiled with nothingness to absolute existence—[these] are achieved within the same and unique intuition, which philosophers would explain as the intuitive perception of the essentially analogical content of the first concept, the concept of Being." At first reading this might seem to be not much more than the old argument from Contingency to Necessary Being, but as explicated by Maritain there is a depth

of meaning which serves not only as a criticism of Sartre but as a contribution to philosophico-theological thought in general.

The introductory essay to Part II, called "To Exist with the People," appears here (I believe) for the first time in English. A provocative and moving chapter, it reflects the spirit and feeling of Leon Bloy, who was of primary influence in the conversion of Maritain to Roman Catholicism. This discussion should be read by all concerned with the "priest-workman" movement.

The appeal of Maritain, it seems to the reviewer, is mainly that he stands almost alone in our world as a great Christian Humanist. He is not so much a philosopher in the technical sense; at least not a critical philosopher. He is a deeply convinced Christian of generous spirit and amplitude of understanding; a moral and political philosopher of impressive stature and attainments; and a winsome character. Despite his preoccupation with the problem of Being, he should not be taken too seriously as a metaphysician.

ALDEN DREW KELLEY

The Christian Doctrine of Creation and Redemption. By Emil Brunner. Westminster Press, 1952, pp. 386. \$6.00.

The title indicates the principal contents of this second volume in Brunner's dogmatic system. In the section on creation and in a special appendix there is an excellent discussion of the validity of the *analogia entis* as an avenue to the knowledge of God with careful criticism of both the Thomist and the Barthian positions. The material on sin condenses his earlier exposition in *Man in Revolt*. The chapter on "Providence, Preservation, and Government" carries to the point of historical realization the concluding chapters on the divine decrees in Vol. I. Following a series of chapters on history, law, and eschatology there is a valuable appendix on the problem of "demythologizing."

The section on Christ, contrary to the usual order, is presented with the Work of Christ preceding the Person of Christ in conformance with Melanchthon's dictum: *Hoc est Christum cognoscere, beneficia eius cognoscere*. This order certainly corresponds to that Biblical realism of which Brunner has been such a consistent and eloquent witness in his previous writings. It seems unfortunate to this reviewer that the author has chosen to present his exposition of Christ's

atoning work in Calvin's schema of the threefold office of prophet, priest, and king. While this is a respected schema, it fails in Brunner's hands to speak with the power of his earlier exposition in *The Mediator*. In the present context it is related only to the question of sin so well articulated in the first chapters.

Since life is too short to permit many to master Barth's endless dogmatic series we may be grateful that Brunner has decided to keep his own "summa" within reasonable bounds. The series when finished will probably become texts in many theological institutions. This mature exposition of Brunner's thought has much to commend it, particularly his running debate with Barth; but in the opinion of this reviewer the light, the fire, and the power are to be found in the earlier volumes, *Man in Revolt*, and *The Mediator*.

WILLIAM J. WOLF

The Misunderstanding of the Church. By Emil Brunner. Westminster Press, 1953, pp. 119 and notes. \$2.50.

The publication of this volume prior to the Lund Conference was not accidental because it bears directly on the ecumenical discussion of our time and especially on the doctrine of the Church. It is a provocative work and will have repercussions for some years to come.

Whereas it has been customary to assume that the numerous churches of present day Christendom are in some sense a part of, or, at least, embody in varying ways and degrees true elements of, The Great Church of the New Testament, it is the contention of the author that none of them nor all together can be regarded as having any real connection with the *Ecclesia* of the Scriptures.

The *Ecclesia* of the New Testament, the Christian Fellowship, is a God-initiated *koinonia* characterized by dynamic communion, vertically, with Christ through the Holy Spirit, and horizontally one with another. The Church, or the churches, are, in contrast, "things", institutions which have arisen, in the course of a long and complicated history, through a process of development, transformation, and retrogression, out of the New Testament *Ecclesia*. In fact, according to Dr. Brunner, the emphasis is on "transformation" rather than "development."

Neither the Reformation doctrine of the "invisible Church" nor the later view of the Church as a voluntary society has any basis in

the New Testament; nor, of course, has the legalistic administrative structure of the "neo-catholic, Roman, papal church."

The beginning of this regrettable transformation, according to the writer, is to be seen taking place even in the New Testament period. It came about as a result of the simultaneous development of an authoritative ministry in the form of the episcopacy as a means of combating heresy and of an unscriptural sacramentalist interpretation of the Lord's Supper.

The churches of today are all equally removed from the fellowship life of the primitive *Ecclesia* although each in its way may be an instrument in serving the growth of the *Ecclesia* in the world. Indeed, as they have been indispensable in the past they may continue to be so, although God is not tied to them as a means for the creation of warm and living communal fellowships. Note the phenomenon of communism.

Although Dr. Brunner does not commit himself in respect to the question wherein lies the misunderstanding of the Church, it seems clear that he believes it to be mainly the Church's own misunderstanding of itself.

To this reviewer and to others it is apparent that Dr. Brunner's treatment proceeds from a greatly over-simplified, even naive, viewpoint. The *Ecclesia* of the New Testament as delineated by the author is an abstraction, an ideal community never really existent—nor ever likely to be, on any historical level. The picture is rather an eschatological one. It is immensely inspiring as a goal of the ecumenical movement, but it is doubtful if it ever existed in any golden age of early Christianity.

ALDEN DREW KELLEY

The Courage To Be. By Paul Tillich. Yale Univ. Press, 1953, pp. 190. \$3.00.

The Theology of Paul Tillich, edited by Charles W. Kegley and Robert W. Bretall (Library of Living Theology). Macmillan, 1952, pp. 349. \$5.50.

A reading of *The Courage to Be*, Paul Tillich's newest book, provides all the justification needed for the fact that the author's work was made the subject-matter for the first book in a series on contemporary theologians. While *The Courage To Be* was not published until after the symposium on Tillich's work, *The Theology of Paul Tillich* (in the Library of Living Theology series), it is easier than ever to see why the series would begin with him.

Without doubt Paul Tillich stands among the gigantic figures in the entire history of Christian thought. It is not necessary to compare the size and profundity of his contribution with other contemporaries, William Temple or Reinhold Niebuhr or Emil Brunner. Each will have his own champions. Suffice it to say that any one looking back at the history and development of Christian thinking—from a century or two hence—will not only find Paul Tillich to be a writer whose work still challenges but will also realize him to be one of the great creative influences in 20th century theology.

Because Tillich is actually much more important than what others say about him, this review will begin with *The Courage To Be* and then go on to the symposium, *The Theology of Paul Tillich*, to comment on the comments of fourteen other theologians about the significance of the author's work and his distinctive contributions to Christian understanding.

The Courage To Be is an exploration of the depth of religiousness—the religious attitude and the religious understanding, which uses the concept of courage as the distinctive note. In the course of this book, a number of references are made to the "boundary line" situation, and a number of references will also be found in the symposium. *The Courage To Be* is a boundary line exploration both of the nature and also the content of religion. Perhaps the best analogy to what Tillich means by the boundary line is a reference to what aviation designers used to feel about making planes exceed the speed of sound, and what to a physicist would be certainly true about even hypothetically exceeding the speed of light: an impossible situation both as to possibility and as to meaning.

In the last analysis man's understanding of and relation to God reaches a boundary-line condition, when it is carried inexorably as far as the human mind and heart can go. But only the courageous life can approach the boundary. Paul Tillich begins his work by analyzing various kinds of religiously significant courage—fortitude, wisdom, self-affirmation, and vitality—as developed by various schools of thought in the course of the history of western culture. Each of these has a bearing upon the fundamental courage to be, but each also denies it on important points.

As Tillich sees the human situation, there are three aspects of life which will continually demand courage. These are the questions of (1) fate and death, (2) guilt and condemnation, (3) doubt and

meaninglessness. In each pair, the first named is the relative and contingent form of the problem, while the latter is the unconditioned form. While each of the three pairs, when thought through deeply, is found to contain the other two, each has particular significance at particular eras in history. For the modern world the third is the most significant aspect.

Any consideration of any of these fundamental questions involving courage raises the underlying problem of anxiety—where the problem at its heart cannot be objectified, cannot be dealt with by attaching it to some particular cause. Anxiety, therefore, potentially questions the courageous man's very self. Tillich gives a number of examples of anxiety as related to each of the three fundamental questions, and connects historical movements of our day to his thesis by showing how each represents an attempt to eliminate the problem of anxiety at least by making the danger concrete. But, as Tillich demonstrates, to annul anxiety altogether is to lose one's own self in the very act of safeguarding it.

Existentialism is the particular form by which one basic aspect of the courage to be—the courage to be as one's self—confronts the problem of anxiety as related to the area of doubt and meaninglessness. If the book did nothing more (and it does a great deal more), it would be worth everything for its exhaustive interpretation of the existentialist movement in its varied forms: literary, artistic, philosophical, theological. The contrasting form—the courage to be as a part—is made manifest by various forms of collectivism. Tillich points out that neither the courage to be as one's self nor the courage to be as a part can deal adequately with the human situation for the price of the former is the loss of the world and the price of the latter is the loss of the self.

In the light of this development, Paul Tillich bears witness to his own religious faith—this is the courage to be transcending the courage to be as one's self and the courage to be as a part. This is the courage to be as being-itself, which can take into itself all the negativities of experience without dependence on any objectivity of any kind at all. Here is the acceptance of reality both positively and without reservations and also without guarantees.

Such a religious courage points to a concept of God which is also on the boundary line. Theism in its highest forms, the Christian-mystic and the Protestant divine-human encounter, is also transcended.

The courage to be as being-itself is related to a God who is behind the God of theism. "Absolute faith, or the state of being grasped by the God beyond God, is not a state which appears besides other states of the mind. . . . It is the situation on the boundary of man's possibilities. It is this boundary. Therefore it is both the courage of despair and the courage in and above every courage."

What has just been described, all too inadequately, is representative of the powerful thinking of Paul Tillich. Perhaps the summary of *The Courage To Be* should have given attention to his dynamic use of "despair," but in the last analysis any summary of this small book will be incomplete. It is better to read it for oneself. In it the Paul Tillich of the *Systematic Theology* writes with the urgency of his own religiousness.

The symposium will naturally be a let-down after reading any of Paul Tillich's books, as all symposia are. It will give the reader a survey of what a variety of other thinkers, chosen from different schools of thought, think about Tillich's work. Like all symposia it is uneven. The most important fact about it is that it is written at all. If one would really like to know what Paul Tillich thinks, read *The Courage To Be*. Most of the commentators in the symposium are sufficiently well-known through their own books for readers to be able easily to find out what they think. It is stimulating, perhaps, but not terribly important to find out what they think about Paul Tillich. If he is to have any serious influence upon a reader, it will be upon one who thinks for himself and not one who is going to form his opinions from what other people say.

The symposium begins with a brief article by Tillich himself connecting his own thought with his experience. This is followed by the fourteen articles, and then by a kind of rebuttal by Tillich. The authors themselves are, in the order of their essays: Walter Marshall Horton, Theodore M. Greene, Theodor Siegfried, George F. Thomas, David E. Roberts, John Herman Randall, Jr., Charles Hartshorne, Dorothy M. Emmet, Reinhold Niebuhr, A. T. Mollegen, Nels F. S. Ferré, R. H. Daubney, James Luther Adams, and Eduard Heimann. There is no attempt to harmonize the essays, even though each author is assigned a particular aspect of the common task. Each is very distinctively himself.

If the reader is looking for an incisive, appreciative, yet genuinely critical comment on Tillich's point of view, the essays by Niebuhr,

Mollegen, and Heimann are enough. To be sure all three are associated with Tillich, but each will bring out clearly what he feels to be the weaknesses in Tillich's position as well as the positive contributions. Niebuhr, for instance, feels that Tillich's anthropology is inadequate; Mollegen raises questions about the way Tillich relates existence to essence. Heimann's comments on Tillich's doctrine of "kairos" as related to the actual historical developments of our time are very valuable.

Some of the writers, however, seem to spend more effort justifying themselves against the threat to their positions involved in Tillich's work than they do in appraising the work itself. Horton tries to accommodate Tillich to the world-view of theological liberalism. Roberts makes a case for his own understanding of existentialist philosophy. Randall justifies metaphysical answers to fundamental questions on epistemological grounds. Hartshorne, in an almost incoherent essay—which reads like the speech of an excited man in an argument, advances his own idea of God as "process-in-itself" against Tillich's "Being-itself."

Ferré defends his own thesis that "the Christian doctrine of the Church, however, stands or falls with its ontology," in an article which is on the whole a judicious appraisal of the theological significance of Tillich's idea of history, Christology, and doctrine of the Holy Spirit. Daubney seems to be primarily interested in his own thought-provoking liturgical theory.

If this review had not attempted to combine the symposium with one of Tillich's own books, it might have been worth while to develop at some length how the authors treat "the boundary theory", already discussed here, the doctrine of the New Being, which is central in Tillich's Christology, as well as other points. By and large, they are covered by clear implication if not directly in *The Courage To Be*, and in what is said about it.

The Theology of Paul Tillich is a significant book, and deserves a place on the shelves of those who are trying to relate Tillich's work to the broad stream of contemporary religious thinking. But it is not a great book, and it is certainly not the way to learn what Tillich has to say to man today.

CHARLES D. KEAN

The Beginning and the End. By Nicolas Berdyaev. Harper, pp. 256. \$3.50.

This posthumously published work by the Russian philosopher-theologian, Berdyaev, was written in 1941 and originally appeared under the title, "Essays on Eschatological Metaphysics." It is in this sense concerned with both "beginning" and "end".

The author tries to set forth in more or less systematic fashion an interpretation of his own philosophical position and how it develops from German idealism and German mysticism through Nietzsche and Dostoyevsky. Berdyaev begins with Kant's distinction between the noumenal and the phenomenal and treating this as not merely epistemological but what is far more important as a metaphysical doctrine, he goes on to argue for the radical discontinuity of all experience as expressed in a series of antinomies: subject-object, freedom-necessity, individual-group, particular-universal, time-eternity, the personal-the social, etc.

The phenomenal world, the world of objectification is the result of a primal Fall and there is no truth in it except by way of pragmatic adaptation. Truth is subjective, noumenal, spiritual, only. And here the metaphysics of Berdyaev can be described as "existential" quite as truly as by the word "eschatological."

The possibility of man's redemption from the world of "objectivity" and of any meaning being discovered is dependent on the next aeon, the coming of the Kingdom, the age beyond history. Eschatology is not an exclusively religious concept; it is necessary to the development of a metaphysical construction free from the opposite dangers of either monism or absolute dualism.

As an explanation and elucidation of some of the more obscure passages in Berdyaev's previously published works, this book is invaluable. At the same time it is not without certain limitations in that it is a greatly abbreviated and compressed discussion; so much so that it could not be recommended as an introduction to the author's thought nor as providing a panoramic view of his integral position. This weakness the author confesses in the introduction, "I have written this book at a terrible time. It is shorter than I could have wished. There is a great deal in it which is not adequately developed and clearly set forth." Despite all this and the unfortunate fact that the book is marred by a few typographical errors, students of Berdyaev have been left a handsome legacy.

ALDEN DREW KELLEY

Types of Religious Experience. By Joachim Wach. Univ. of Chicago Press, pp. xvi + 246. \$3.50.

Behind these separate and seemingly unrelated essays, collected somewhat loosely under three subdivisions (A. Methodological, B. History of Non-Christian Religions, and C. History of the Christian Religion) lies a basic unity of systematic ordering and theological concern. Indeed, these several papers, articles, and lectures exhibit with remarkable fidelity the working out of Professor Wach's methodological program first outlined in his *Religionswissenschaft* (1924) and emended in his *Das Verstehen*, Bd. 2 (1929). Even the casual reader will note the sharp distinction made between normative disciplines (theology and philosophy of religion) and those descriptive disciplines (historical and systematic: material and formal) which constitute the empirical study of religion (*Religionswissenschaft*). With Schleiermacher and Chantepie de la Saussaye, Wach insists that theology belongs to and must serve the church. It belongs to the life of religion not the science of religion: yet the theologian must be ever, and indeed in this present time increasingly, sensitive to the divine working in all history. Twelve provocative principles of perspective, evaluation, and appropriation, urged upon the theologian who will not neglect the universal witness to the self-revealing activity of God, conclude the first chapter ("The Place of the History of Religions in the Study of Theology").

"Universals in Religion" (Ch. II), certainly the most important essay of the collection, summarizes in a remarkably brief and brilliant fashion the contributions to the history of religion of the *Formale Systematik*, i.e. the forms and constructs of the theoretical, practical, and sociological expressions of religious experience. However, as Dr. Wach himself points out (xiv), this is more than a phenomenology of religion. In its concern for meaning (*Deutung*) as well as understanding (*Verstehen*) of religious phenomena, this approach moves into the sphere of philosophy or natural theology (cf. *Das Verstehen*, Bd. 2, pp. 1-97). Wach's delineation of the *Materiale Systematik* (historical and psychological typologies—*Religionswissenschaft*, 177 ff.) is further elaborated in Ch. III where he discusses the "classical type" which is both descriptive and ideal (the relative norm) in that it embraces in one historical instance the highest and fullest development of a particular religious phenomenon. Thus the study of Tabu is best served by reference to this phenomenon in its

classical expression in Polynesia, the study of Shamanism by reference to the religions of Northeast Asia, and of meditation to Buddhism and Taoism.

Values of the classical type for the understanding of the theoretical, practical, and sociological expressions of religious experience are demonstrated in the essays on "The Idea of Man in Near Eastern Religions" (Ch. IV), "Spiritual Teachings in Islam", a study of the mysticism of al Hujwiri based on R. A. Nicholson's translation of *The Kashf al Mahjub* (Ch. V), "Caspar Schwenckfeld" (Ch. VII), "The Role of Religion in the Social Philosophy of Alexis De Tocqueville" (Ch. VIII), and "Church, Sect, and Denomination" (Ch. IX).

Of particular interest to students and teachers of non-Christian religions is "The Study of Mahayana Buddhism" (Ch. VI) which catalogues the better known scriptures, summarizes publications of English, French, and German scholars, and suggests a program for the study of this contemporary rival of Christianity both in the East and West. In this program we have the principles of Wach's ordering of the historical side of the empirical study of religion (*Religionswissenschaft*, pp. 87 ff.) embodied in specific suggestions regarding a particular area of the "special history of religions." All will be thankful for the lights and insights given to the person and thought of the famous author of *The Idea of the Holy* (Ch. X).

Those who read these essays, wherein the technical and the erudite never obscures the essential and the interesting, will find at every turn not only the scholar but also the man of piety and devotion. That such a scholar has chosen the field of the history of religions as his special concern is in itself of some significance. The mind and spirit behind the book serves us with a compelling example of the greater breadth and depth in the apprehension of our Lord and our Faith that may be ours through a concern, not dissociated with our Christian commitment, for the divine self-disclosure in other cultures. A comparison of this work and this man with the *Stromateis* and its author, Clement of Alexandria, would not, this reviewer believes, be inappropriate. The parallels, indeed, are striking. Both works depend for their coherence upon a unity of approach to the understanding and evaluation of diverse perspectives and traditions. Professor Wach's students will well appreciate the comparison between their teacher and that earlier disciple of the "Sicilian bee" who gathered the spoil of flowers from many erudite, mystic, and philosophic

meadows. In both there is a broad, gracious, irenic spirit, in both a sense of the essential commitment to a specifically Christian gnosticism. In neither is there either a profound understanding or an adequate appreciation for the prophetic as over against the mystical. *Types of Religious Experience* characteristically presents as its example of Christian piety the spiritualist and semi-mystic, Caspar Schwenckfeld. This basic orientation throws some light upon the avoidance in the first chapter of a realistic tackling of the stubborn problems involved in the relation of the two normative disciplines of philosophy and theology.

NOAH EDWARD FEHL

Evangelische Religionskunde: Einführung in eine theologische Schau der Religionen.
By Gerhard Rosenkranz. Tübingen: Mohr, 1951, pp. xii + 258. DM 14.80.

The theological discipline known by the convenient title of Comparative Religion is not one that is very highly regarded in most of our Seminaries and centers of religious learning today, yet there have been few periods in the history of Christianity when there was greater need for it to be a highly honoured and diligently cultivated branch of theological study. There can be few Church people interested in the missionary activity of Christianity who are unaware of the changed attitude today in non-Christian lands towards the Christian missionary programme. Some of these non-Christian groups now have their own active missionary societies sending missionaries to Christian countries to convert Christian communities to their faith. In the lands to which we have been sending Christian missionaries there are strong movements of reaction against the Christian message, with consequent defense of the local religion or religions against Christian attack. In certain cases this has now gone over to counter-attack, and missionaries are being sent to Europe and America to preach (1) that Christianity has in its own lands signally failed to solve the problems of modern life, (2) that Buddhism, or Hinduism, or Islam has the solution to these problems, and so should replace Christianity as the dominant world religion.

Now it is true that the almost incredible naïveté of most Westerners one meets who have become followers of Ahmadiyya Islam, of Western Buddhism, of the various Yogis and Swamis who have come West, or who have been attracted to such syncretistic movements as

Bahaism or Theosophy, suggests that this propaganda in the West is hardly worthy of serious attention. The changed attitude in "Mission Lands", however, is a more serious matter and deserves careful consideration. One essential element in that consideration is that the Christian Church which sends the Missionaries should have a better understanding than it has, or has had, of what the religious values of these non-Christian religions are, and how they resemble or differ from the religious values we find in our Christian faith. We believe in God, but they also believe in God or in gods. We are aware of sin and righteousness and judgment, but so are they. We put our faith in a Saviour, but they also tell of Saviours and ways of salvation. We have a Bible, but they also have their Scriptures and holy books. We picture to ourselves a hereafter, but they also have their ideas about heavens and hells. We have a Gospel to preach, it is true, but how does it shape up in comparison with the religious values these people find in the faiths which are traditional among them? Why should we feel that we can call upon them to give up the religious values that have for so long been the heritage of their people and accept the values which we find in the Gospel of Christ?

The answer to this obviously has its theological implications, and this stimulating study by Gerhard Rosenkranz is addressed in the first instance to our Christian theologians. These theologians are ever labouring at the task of working out afresh, in the light of advancing modern knowledge, the implications of our faith, but how many of them ever think out these problems in the light of how they have been worked out in other faiths? The prospects of such a method of study are most effectively opened up here. The author's own first-hand experience appears to have been in the Far East, but he surveys also the religions of India and the Islam of the Near East, as he asks what answers they have given to some of the great problems with which the theologian is concerned. After an introductory Chapter setting the general problem, and a historical Chapter making clear the characteristic features of the religions with which he will be concerned, he takes up in succession the four problems of Man and the World, the Spiritual World, Man and the Spiritual World, Death and the Hereafter. In each case the teaching of the other religions is set forth succinctly but adequately, both in its early form in these religions and the form or forms it has taken in later developments, and

then the Biblical and the specifically Christian teaching is set forth in contrast.

As the discussion of these matters progresses it becomes evident that in each area much the same problems have been perplexing man in all ages and all climes, and while there are at times striking similarities in the answers that have been given by different religions, the more striking fact is how widely they diverge in their approach to the problems and in the way in which they seek solutions. To this reviewer the most striking thing in the whole discussion was to see how poor a showing Islam makes when its treatment of these common problems is compared with that of the older religions, and that fact alone shows the usefulness of this method of comparative study.

Such a book as this, of course, touches only the fringe of the investigation that could be made, for there are many common religious problems other than those discussed here, and there are many other religions both of the ancient and of the modern world whose answers to these problems need to be considered. Any author is obviously limited to those bodies of material with which he has sufficient familiarity to be sure he is presenting their evidence with fairness and accuracy, and for that reason the Chinese and Japanese evidence receives the fuller and more adequate attention in this book. In spite of, indeed perhaps because of, these limitations it is a most stimulating and most timely book, pointing the way to a fruitful field for investigations which could be, and deserve to be, seriously cultivated in our centers of theological learning.

ARTHUR JEFFERY

The Sermons of John Donne, ed. with Int. and Critical Apparatus. By George R. Potter and Evelyn M. Simpson. Univ. of California Press, 1953, Vol. I, pp. 354. \$7.50 (by subscription only).

In this work, so expansively conceived and—by promise of the first volume—so admirably executed, we shall have all of the 160 extant sermons of a poet-preacher to whom the literary world has been more generous than the Anglican Church in remembering its indebtedness. The present volume—the first of ten—contains nine of the sermons, all of them in his early ministry, for he was ordained in 1615 at the age of forty-two. Of these, the second, fifth, and ninth are the best; and of the last of these the editors justly remark: "In [it], he forgot everything but his convictions concerning the love of

Christ and the sin of man, and preached from his heart. The result, in spite of some details that stamp it as of its own time, is a work of art that is alive today, and is essentially timeless in its appeal."

It is of course true that no man is great except he be at once timeless in his appeal and a man of his own time, for universality is not achieved by being of no time at all. Donne was the last of the great Elizabethan preachers, though his preaching was actually within the reigns of James and Charles, for his mind had been formed in the zenith of the Elizabethan age, in its vigor, its versatility, its individuality, and its learning. He was, moreover, by reason and conviction, and in a strikingly characteristic way, an Anglican, though not with an astigmatic loyalty. In a trenchant phrase he couples the English and Roman Churches in one embracing appraisal, as "sister teats of His graces, yet both diseased and infected, but not both alike." As for the sermons themselves, they are as distinctly of their time as they are generally for any Christian time. They could not be preached today as they were written, though how they may have sounded before Donne carefully prepared them for publication (in so far as he did so), must only be conjectured. He was a lover of words and of their patterning, drawing his English prose from the spring of Latin stylism, often pushing words too much into the fashionable conceits of his age; and as one reads the sermons, one wearies somewhat of the Latin formula—Latin quotation—translation—interpretation: "Militia, vita; our whole life is a warfare; God would not choose cowards." But there at the end you have it, the pith and activity of thought memorably said.

Sentence upon sentence, passage upon passage become remembered even from the first reading. For Donne wrote great English prose, illuminated by flashes of imagination and intense feeling, often made homely with the directness of the colloquial, and disciplined by honest and careful thinking. Here are two quotations that I think we will not forget:

I doubt not of mine own salvation, and in whom can I have so much occasion of doubt, as in myself? When I come to heaven, shall I be able to say to any there, Lord, how got you hither? Was any man less likely to come thither than I?

and

Who can fear death this night, that hath had the Lord of life in his hand today?

The quality of Donne's prose style (and, as the editors say, his best prose is in his sermons with a glory different from but equal to that of his verse) is discussed in one of the four General Introductions which is itself a finely written essay.

But what is supremely significant is not merely that Donne wrote noble English prose; nor yet that John Donne's "verse and prose alike have had such a remarkable renaissance in the twentieth century and have been such a vital influence on this country's poets and prose writers;" but that this genius and this literary excellence were employed by a preacher to the glory of God and the salvation of souls. Indeed, because of its employment the excellence of the writing becomes the more significant, as something done with consecrated craftsmanship suited to the excellence of the Divine Word. Yet what is to be well said must first be deeply believed and deeply felt. In the Introductions to the Sermons, we are reminded that, notwithstanding his knowledge of divinity, his thorough acquaintance with the world, and his hearty repentance during the "bitter middle years," he lacked nevertheless, in the beginning of his ministry, "a profound sense of consecration." It was by the dark road of bereavement that he came to know the love of Christ.

O Glorious Beauty, infinitely reverend, infinitely fresh and young, we come late to thy love, if we consider the past days of our lives, but early if thou beest pleased to reckon with us from this hour of the shining of thy grace upon us.

WILLIAM H. NES

NOTES ON NEW BOOKS

Christian Faith and Practice. By Leonard Hodgson. Scribner, pp. 116. \$2.25.

Public lectures by the Regius Professor of Divinity at Oxford. The first chapter is introductory, on faith, creeds, and revelation; the succeeding four are on the doctrine of God, the last two on the Church and the Christian. What is said on the Trinity, the Incarnation, and the Atonement will be familiar from Dr. Hodgson's books on these subjects. The presentation here is brief, and the book is an excellent statement of "central" Anglican doctrine for the general reader. The very complete table of contents and the discussion-suggestions at the back add to its value as a text for Confirmation lectures or for general instruction.

Criticism and Faith. By John Knox. Abingdon-Cokesbury, pp. 128. \$1.75.

Professor Knox has the skill to pack into a small book all the persuasive argument and the convincing array of supporting facts that anyone else might require twice as many pages to unfold. This little book is one of the most vigorous defenses of modern historical criticism (i.e. study) of the Bible that we have seen. It ought to reassure those who feel vaguely that "criticism" is necessarily adverse, and that it is destined to leave little upon which the Christian believer can rely. In close continuity with his series on Christology, Dr. Knox emphasizes the importance of the total "event" of Christ's coming into the world, viz. the Incarnation, the Death and Resurrection of Christ, the Gift of the Spirit, the new life of the

Christian community—this event is safe beyond the reach of "criticism," and is all that faith needs. At the same time, it leaves the scholar free to pursue his researches without being told in advance what conclusions he must reach.

F. C. G.

Christopher Recordings On Sex Instruction. A Helpful Guide for Parents. The Christophers, 18 East 48th St., New York 17, N. Y. 33 1/3 rpm and 78 rpm.

The Christopher Recordings on Sex Instruction were motivated, as the Christophers themselves say, to do "something positive" in helping to solve an important problem in an age when promiscuity and sex perversion are beginning to spread at an alarming rate. In the face of these growing problems parents are urged to exercise special care in properly instructing the child in matters of sex.

These recordings are not designed for children, but rather are designed for parents, teachers, and PTA groups. The recordings offer to adults sample methods of presenting various aspects of sex instruction to children. And beyond all else these recordings stress the spiritual as well as the biological aspects in sex. They emphasize the role parents play in Almighty God's plan to reproduce the human race. The spiritual overtones of these recordings are indeed their distinctive feature.

The recordings present four dramatizations of "real life situations." The first dramatization deals with a question asked by children early in life, "How Babies are Born;" the second, which is designed for girls from ten to twelve, takes up

the question of "Menstruation;" part three dramatizes the "Problems of Growing Boys," and by growing boys the Christophers envision the pubescent or young adolescent; the fourth deals with "The Marriage Union," a dramatization geared to the teen-ager, but in many ways the least realistic of the four.

The Christophers stress the use of these records only as a starting point of discussion. They duly warn the listener that it is only the parent in the last analysis who knows the right time and manner to present sex instruction to the child. These recordings therefore are in effect suggestions of the right phrase or turn of words which the parent might use when the time comes.

These records should be bought by anyone who counsels parents along these lines. They are not perfect, as the Christophers themselves realize, and certainly the spiritual note seems at times a bit strained. Nonetheless, they are a significant milestone in the instruction of sex, and the blending of the spiritual with the biological is singularly well done in many places.

F. W. V.

Ecumenism and Catholicity. By William Nicholls. London: S.C.M. Press, pp. 159. 12s. 6d.

Although this book is only indirectly concerned with the World Council of Churches, no better preparatory reading for the Assembly in the U.S.A. in 1954 can be recommended. This Norrisian Prize Essay at Cambridge University, by a young clergyman of the Church of England, endeavors to describe, analyze and clarify the implications of the "ecumenical experience." Such is no easy task—to explain the significance of an experience of unity which is not theological, nor cultic, nor sociological to those who have not themselves participated on a deep level in discussions carried on with members of "other

churches." The author describes his work as "part of the ecumenical dialogue, as well as a commentary on it."

It is Mr. Nicholls' contention that we are inclined to judge the ecumenical movement in terms of our own doctrine of the Church. But we should not overlook the converse fact that the ecumenical movement itself illuminates our understanding of the Church. What these theological implications may be, the author tries to elicit.

Briefly stated, the unity of the Church with which we begin, and which is given, is an eschatological one while the unity which we seek and must find is historical or, as some would say, empirical. In no case is the unity to be discovered on "rational" grounds; in fact, the Church in history is thoroughly "irrational" because its divisions are the result of sin. Just as there are no rational bases in the life of the individual for justification or sanctification, so also there are none such in the life of the Church. (This is essentially the argument of T. F. Torrance.)

Ch. V, embodying the main conclusions of the book, sets forth the "ecumenical" view and understanding of Catholicity in contrast to the erroneous and limited definitions of both Roman and "Anglo" Catholicism. This is especially effective because it is written by one who may be identified as Catholic rather than Protestant in his general approach, and because the argument is in good part an extension of the discussion begun in the little study by Dom Gregory Dix and others under the title, *Catholicity*.

For Anglicans, particularly, the author has a word of prophetic warning and a call to penitence. Our Communion contains, perhaps in mitigated form, all the contradictions of the Catholic-Protestant interpretations of Christianity without a solution or, least of all, a synthesis. Far

from being a "bridge-church," Anglicanism is a microcosm of the whole of Christianity, and in our "fragmented" situation it is more than likely that the tensions will increase rather than diminish. Their resolution will come only within the larger context of the ecumenical Church in which we may find our renewal in the time to come.

A. D. K.

St. Gregory the Great, Pastoral Care. Tr. by Henry Davis.
St. Augustine, Against the Academics. Tr. by John J. O'Meara.
Tertullian, Treatise on Marriage and Remarriage. Tr. by William P. LeSaint.
St. Augustine, Sermons for Christmas and Epiphany. Tr. by Thomas C. Lawler. (Ancient Christian Writers series, Vols. 11, 12, 13, and 15.) Westminster, Md.: Newman Press, pp. 281, 213, 196, and 249. \$3.00, 3.00, 3.00 and 3.25, respectively.

These are the latest releases in the *Ancient Christian Writers* series, previously noted in these pages. They contain an introduction, English translation of the text, and notes in each case.

Moral Theology of the Confessions of Saint Augustine. By John F. Harvey.
La Doctrina Monastica de San Gregorio magno y la Regula Monachorum. By Olegario M. Porcel.
The Omnipresence of God, In Selected Writings between 1220-1270. By Adrian Fuerst.
St. Paul's Conception of the Priesthood of Melchisedech: An Historico-Exegetical Investigation. By Gerald Thomas Kennedy. Washington: Catholic Univ. of America, pp. xxv + 168, xii + 227, viii + 259, iv + 151; \$2.00, 2.50, 2.75 and 1.75, respectively.

The above are doctoral dissertations, published by the Catholic University of America in its Studies in Sacred Theology, Second Series.

Vanderbilt Studies in the Humanities, Volume I. Edited by Richmond C. Beatty, J. Philip Hyatt, Monroe K. Spears. Nashville: Vanderbilt Univ. Press, pp. 275. \$3.50.

The series of which this is the first issue will reflect the varied interests of the Humanities Area at Vanderbilt. Men in the various departments which collaborate in that general field were invited to write on anything that interested them. The result is fifteen interesting essays, nine on English or American literature, one on English history and law, one on Spanish colonial history, one on Petrarch, and three on biblical matters. The last are: a study of the second parable in *The Shepherd of Hermas*, by Kendrick Grobel; the Deuteronomic Edition of Jeremiah, by J. Philip Hyatt; and Judaism, Jesus and Paul, by Samuel Sandmeier.

Theologisches Wörterbuch zum Neuen Testament. Edited by Gerhard Friedrich. Bd. V, Lfg. 13. Stuttgart: Kohlhammer, 1953, DM 4.60, by subsc. only.

The current installment goes from *paradeisos* to *parthenos*, and includes several other important articles, such as *parakletos*. Jeremias's article on Paradise could be made the point of departure for an Easter sermon, or for a whole treatise on the Resurrection: "The statements of the NT on the experience of Jesus immediately after his death involve two quite different conceptions, viz. one of Ascent and the other of Descent [i.e. to Hades]." The saying in Luke 23:43 and the Christology of Hebrews reflect the two divergent viewpoints. It is clear that the Jewish eschatological idea of a return of Paradise has influenced early Christian thought. But it is equally clear that the certainty and confidence expressed in the NT "represent a complete change in the

idea of life after death, under the influence of faith in Christ which simply pushed aside the fantastic speculations of apocalyptic regarding the hidden Paradise and its delights."—The earlier volumes, again out of print (except Vol. IV), are being reprinted once more and will be available before the end of 1953.

F. C. G.

Rediscovering Jesus. By Jack Finegan. Association Press, 1952, pp. x + 176. \$2.50.

This is a practical book to put into the hands of young people or persons just finding their way into the Christian faith. Dr. Finegan begins with a thumbnail sketch of the world into which the gospel came. He then deals with the problem of Jesus' historicity and the reliability of the gospel records. Chapters follow on the prophetic and apocalyptic aspects of Jesus, and his character as a person whom we meet. After a meditation on Jesus as the Light of the World, he proceeds to a devotional treatment of the themes of his teaching, and concludes with chapters on the general subject of personal commitment to him. The book abounds with many beautiful and telling illustrations. At times Dr. Finegan, like many preachers, oversimplifies, as for example on p. 72, when he characterizes Pharisaism as a religion of dogmatism.

S. E. J.

Die Gleichnisse Jesu. By Joachim Jeremias, 2d ed. Göttingen: Vandenhoeck & Ruprecht, 1952, pp. 174. DM 9.80.

This second edition is most welcome. The old edition was 118 pages long; the present is greatly enlarged and takes account of many new works that have appeared since 1947. Dr. Jeremias pays great attention to Professor Dodd's *Parables of the Kingdom* (fourth edi-

tion, 1938) which, as he rightly says, marked the beginning of a new epoch in the interpretation of the parables.

F. C. G.

In Memoriam Ernst Lohmeyer. Ed. by W. Schmauch. Stuttgart: Evangelisches Verlagswerk, pp. 376.

This volume, planned as a *Festschrift* to be presented to Dr. Lohmeyer on his sixtieth birthday, was perforce transposed into a memorial to him when it was learned that he had died—the date, place, and circumstances are still unknown—in the autumn of 1946, a few months after he had been arrested and spirited away in the night before the re-opening of the University of Greifswald, whose Rector he had become in the May of the preceding year. The charges against him, the place of his detention, the manner of treatment accorded him have never been made known; the very fact of his death was not revealed until five years after it had taken place. A victim of the Terror which seems to reign perpetually in the "People's Democracies", he must have made an inflexible Christian resistance to the demands of an evil tyranny, and died in his fidelity. Honour to the martyr of Christ.

It is gratifying that the Editor has been able to place at the beginning of his volume a splendid article by Lohmeyer himself, in which he gives us a rich and penetrating exegesis of the closing verses of the Gospel according to St. Matthew. He points out that the attention here is focussed not upon Christ Revealed (as alive after his passion), but upon Christ Revealing—revealing an Event in Heaven, issuing a Command by virtue of the Lordship in Heaven and on Earth now bestowed upon him, and making a Promise. A critical examination of the textual variation in the

baptismal formula ("In My Name"—"In the Name of the Father and of the Son and of the Holy Ghost") adds a new touch to his theory of the cardinal differences in the Galilean and the Jerusalemite traditions of our Lord (see his *Galiläa und Jerusalem*, Göttingen, 1936).

The remainder of the volume testifies both to the range of Lohmeyer's interests and to the wideness of his international renown. The majority of the studies, as we might expect, fall within the field of New Testament studies—critical and exegetical, historical, and theological; but among the others we find represented the Old Testament, the Apostolic Fathers, problems of the second-century church, fundamental questions of contemporary theology, and even essays on the significance of modern physics for Christian faith. Again, the majority of the contributors are professors in the German Universities; but other lands are represented by such distinguished names as R. H. Lightfoot, Martin Buber, Anders Nygren, K. L. Schmidt, O. Cullmann and—from our own side of the Atlantic—Sherman Johnson and Eugen Rosenstock-Huessy. A truly formidable array of scholars, and an unimaginable feast of good things to be brought together at a single banquet! They have erected a monument more enduring than bronze to the memory of the scholar-martyr, and we shall all rejoice that such worthy expression has been given to the esteem of the entire Christian world for him who has laid us so deeply in his debt.

F. W. B.

Das Buch Hiob. By Gustav Hölscher. 2d ed. Tübingen: J. C. B. Mohr (Paul Siebeck), 1952, pp. 102. DM 7.

Professor Hölscher's valuable and concise commentary which appeared at first in 1937 receives in its second and re-

vised edition numerous additions of details and the bibliography is brought up to date although recent critical and exegetical studies on isolated passages have not been taken into consideration. The author holds substantially to the same position in matters of composition and purpose as well as poetic structure.

S. L. T.

Critical Notes on the Hebrew Text of the Poem of Job. By William Barron Stevenson. Aberdeen Univ. Press (New York: Bloch Pub. Co.) 31 W. 31 St., 1951, pp. viii + 170. \$3.25.

The *Schweich Lectures of the British Academy* for 1943 were devoted to *A Literary Study with a New Translation [of] the Poem of Job* (London: Geoffrey Cumberlege, Oxford University Press, 1947). In the present volume, the author attempts to support his interpretation with textual and exegetical notes. Both monographs should be studied together. In an effort to elucidate notoriously obscure passages and especially to soften up numerous cases of transitional abruptness, Professor Stevenson displays astounding freedom toward the Masoretic Text and proposes all kinds of transpositions, deletions, and emendations. Such corrections reveal undeniable skill, but remain in the realm of conjecture and do not represent the contemporary trend of Old Testament scholarship. A few illustrations will suffice.

The author inserts 5:3-4 between 4:7 and 4:8 in order to "strengthen the presumption that Eliphaz here reports particular events that he has witnessed." This major operation, however, finds no basis in the MSS or in the ancient versions, and it compels the author to correct in 5:3 the hiphil participle "taking root" of the Masoretic Text and Septuagint into the improbable pual participle "uprooted." Furthermore, 5:5a+e (af-

ter deletion of the obscure vs. 5b) is inserted after 5:24, and 5:1 is placed after 4:18 which is then rendered, "They cannot rely on God's servants; his angels will only fail them." Apparently, Professor Stevenson dislikes the idea that God does not trust angels! (See *Schweich Lectures*, p. 90, note 1.) Should one object to such a translation by referring to the echoing parallel of 15:15-16, in which the distrusting agent is certainly God and not man, the author's answer is easy: these verses are not a part of the original poem (see arguments in *Notes*, p. 62).

Even when more respect is paid to the Masoretic tradition, the exegesis rarely fails to sharpen the curiosity of the reader. For example, the witness in heaven (16:19a) is considered as a hostile figure (apparently on account of 16:8 and Deut. 17:6, although no reason is given for using these two passages rather than a dozen others where the same word is taken in a favorable sense). The parallel word generally rendered "he that vouches for me" (16:19b) is not embarrassing to the author for he translates it as "my accuser" (*Schweich Lectures*, p. 9; cf. p. 108, note 14) and does not even discuss it in his *Notes* (see p. 71).

All in all, this monograph will be useful to contemporary students of the Joban text because it will render them more cautious than ever in matters of textual criticism and interpretation.

S. L. T.

Die Glaubensstufen des Judentums. By Friedrich Thieberger. Stuttgart: W. Spemann Verlag, 1952, pp. 207. DM 11.80.

This book deals with Judaism from the time of Moses until the destruction of the temple in 70 A.D. It emphasizes the relationship in Judaism between

faith and history, stressing especially the decisive significance of monotheism in the development of Israel's faith. Many interesting insights of a theological nature are to be found; but the book as a whole is marred by historical judgments, not defended but simply stated, which are, to say the least, questionable and often appear to be in error.

An example of such a judgment is the following: Israel's monotheism is elaborated as the decisive factor in her history; and the author traces back this monotheism to Moses—with the result that all subsequent statements which are contingent on this primary assumption become dubious to one who is not yet convinced that Moses was a monotheist. The question asked in Exodus 15:11, "Who is like Thee, O Lord, among the gods?"—is interpreted as reflecting "a childish monotheistic arrogance"! The author acknowledges that other gods are mentioned in the Old Testament, but he denies that the Israelites ever actually believed in their reality. His reason for this doubt is that "it is difficult to understand how, psychologically, the people could have been deeply moved, by love, to this I-Thou relationship, if they had not come to know it as the one possibility—that is, if they had not loved and feared the invisible God as the Determiner of world history" (pp. 19-20). That, however, is not difficult for this reviewer to understand, as it does not seem to be historically true that love for God in an "I-Thou" relationship psychologically rules out the possibility either of idolatry or of a recognition of the existence of other gods. In addition, it does not appear that a supposed psychological necessity is a very strong argument for an historical fact.

Thieberger also believes that all references to the "law of the Lord" refer to Moses' teaching. As an early ex-

ample of such a reference he cites Amos 2:4, the genuineness of which most scholars either reject or strongly suspect. Thieberger just assumes that it is genuine. He also cites Isaiah 30:9 as referring to Moses' teaching, which, in the light of vs. 8, one would think *must* be interpreted as referring to Isaiah's (not Moses') teaching. But this is not discussed either.

These and many other dubious assumptions detract from what is in other respects an interesting book. B. H. T.

Einleitung in das Neue Testament. By Alfred Wikenhauser. Freiburg: Herder, 1953, pp. xv + 420. DM 21.

This is a magnificent *Einleitung* in the grand style by a most eminent German Roman Catholic scholar. The first part deals with Canon, the second with Text, and the third with the origin of the New Testament books. Full and thorough use has been made of Protestant scholarship, including American, and it will no doubt surprise some readers to discover how far Dr. Wikenhauser has gone in adopting the Two Source theory—he even finds a place for Form Criticism but points out its real limitations.

There is a real rebirth of biblical scholarship in the Roman church these days, which will be really rewarding to Protestants if they keep their eyes upon it.

F. C. G.

Der Ursprung des Mythosbegriffes in der modernen Bibelwissenschaft. By C. Hartlich and W. Sachs. (Schriften der Studiengemeinschaft der Evangelischen Akademien, 2.) Tübingen: J. C. B. Mohr (Paul Siebeck), pp. viii + 191. DM 9.80.

This essay is a by-product of the current controversy which has been agitating theological circles in Germany in the wake of R. Bultmann's proposal to "demythologize" the New Testament. It is interesting to find that the authors

have traced the usage of the term "myth", with the content presupposed in this controversy, back two generations beyond D. F. Strauss to the investigations of the classical philologist Christian Gottlob Heyne, published in a series of studies from 1763 to 1807. Going still farther, they find that the ground was prepared for the application of Heyne's theories of the mythological to Biblical studies by the principles of interpretation which R. Lowth elaborated and employed for the understanding of Hebrew poetry (*De sacra poesi Hebraeorum*, 1753).

The application of the category of the mythological to Biblical interpretation, its exploitation in exegesis, and the controversies to which it gave rise throughout the nineteenth century and now again, in a different frame of reference, in the twentieth—all this makes a fascinating story, which is here unfolded clearly and with acute critical discernment. The essay is a valuable contribution to the history of Biblical science in Germany, and indeed its range is so wide as to throw sidelights on the general history of German thought and German literature over the past two centuries.

F. W. B.

The Servant-Messiah. A study of the public ministry of Jesus. By T. W. Manson. Cambridge Univ. Press, 1953, pp. vi + 104. \$2.00.

A beautifully printed little book containing the essence of Dr. Manson's Shaffer Lectures delivered in 1939. Whatever Dr. Manson writes is always sure to be fresh and stimulating; e.g. he is very sure that Jesus went up to Jerusalem, not to die but to continue his ministry in the South (p. 77). He thinks that the cleansing of the temple took place six months before the Passover, viz. at the Feast of Tabernacles.

F. C. G.

The Sources of the Synoptic Gospels. By Wilfred L. Knox. Ed. by H. Chadwick. Vol. I. *St. Mark.* Cambridge Univ. Press, 1953, pp. xiv + 162. \$4.00.

The late Dr. Knox was one of the few persons who took very seriously Eduard Meyer's theory of the sources underlying Mark, viz. "The Twelve Source" and "The Disciples Source". The present, unfortunately posthumous, book is an attempt to work out this theory in detail. The author has paid no attention to American work on the subject, e.g. Chancellor Branscomb's fine commentary or the books of the late Professor Bacon.

R. C. G.

Paul. By Martin Dibelius and Werner Georg Kümmel. Translated by Frank Clark. Westminster Press, 1953, pp. vii + 172. \$2.50.

Here is the translation for which Dr. Grant expressed a hope in his note on the German edition (Vol. XXXIII, July 1951). Dibelius's book was completed by Kümmel from a draft of the first two-thirds and an outline of the rest. It is a clear, concise book, representing in brief form suitable to the general reader a scholarly understanding of the great Apostle. We may mention two points only: Paul held his understanding of the Christian gospel from the outset, and there were no radical changes in his view; and Paul found Gentile Christianity already in existence from the beginning of his ministry.

H. G.

Tertulliani opera, pars I. Opera catholica, Adversus Marcionem (Corpus Christianorum, Series Latina I, 1). Turnhout, Belgium: Brepols, 1953, pp. xxvii + 75.

The series of which this is the first fascicle is intended to provide the present generation of scholars with a new

Migne, based not on older editions but on first-hand study of the manuscripts of the Church Fathers. The Latin series, which will be produced first, will consist of 175 volumes which will appear over the next ten years. This first fascicle contains a general introduction to the manuscript tradition of Tertullian and a valuable bibliography, in addition to the texts of *Ad martyras* and *Ad nationes*. The editors (E. Dekkers and J. W. Ph. Borleffs) have not only paid close attention to the manuscripts but also have used internal criticism to restore what Tertullian wrote. Borleffs has used a quartz lamp to examine Codex Agobardinus especially at points where moisture had made it decay. This is obviously the definitive text of *Ad nationes*, going beyond even Borleffs' own edition of 1929.

The problem of cost still remains. A scholar who wishes to own the Latin series alone will have to pay about fifteen hundred dollars over a ten year period, and (even in wealthy America) there are few scholars who can afford such an expense. In fact, there are few libraries which will be able to spend so much of their funds for Latin texts and Latin introductions which theological students (for example) will be unable to use. I must regretfully agree with Waszink (*Vigiliae christiana*, 1949, 186-87) that the effort being expended on a large scale would be better directed toward a briefer, more selective series like the *Florilegium patriticum*. A patristic revival is under way, but it is not a revival which can draw on unlimited funds.

R. M. G.

The Christian Approach to Culture. By Emile Cailliet. Abingdon-Cokesbury, 1953, pp. 288. \$3.75.

Professor Cailliet holds the Stuart chair of Christian Philosophy at the

Princeton (Presbyterian) Theological Seminary. His book is a study of the gulf between Christianity and the secular culture of our time, although rather more than half of the volume is in fact an historical survey in which he seeks to trace the results of what he calls the "ontological deviation." This deviation began, he believes, with "a Parmenidean identification of ultimate reality with an Absolute conceived of as immutable." But this, thinks Dr. Cailliet, makes nonsense both of experience and (when incorporated into religious thought) of faith; rather, he believes, "the structure of truth . . . finds its meaning, value and significance in the eminently responsive divine Personality."

A dynamic relationship between the Christian faith, seen as concerned with the Logos who is "the organ of all [this divine Personality's] manifestations in the world" and who "finds . . . expression in Jesus Christ in whom God was reconciling the world unto himself," and the scientific thought and humane culture of our time, is possible if the reality of the world and its process is seen to depend upon such a living God. With such a perspective, the stagnation of theology will come to an end, and the "peace of a great dawn" will appear. Cultures always sicken and die when they have lost their religious relationship with God; but the "ontological deviation," which has distorted the thought of the West, is the intrusion into Christianity of a non-cultural factor which is also a denial of fundamental religious apprehensions.

This is an interesting book, although overweighted with references and quotations. Its general line of approach, as well as many of the conclusions, seem to the reviewer to be much sounder—although less adequately developed—than those of most of the contemporary writers

on this popular theme. What one misses in it is something of the depth of Paul Tillich's portrayal of the disruption of our culture, as well as a sufficient recognition—or, at least, presentation in the text—of the radical transformation which the situation requires in the Christian theological structure itself. And yet Professor Cailliet is better than some of our Anglican writers on the subject, who appear to think that a quite unreconstructed Christian scheme can be imposed upon the cultural scene, with the magical result of an immediate solution of our problem. We hope many will read this very readable book. *w. n. r.*

The Scandal of Christianity. By Emil Brunner. Westminster Press, 1951, pp. 116. \$2.00.

These Zenos lectures originally delivered at the McCormick Theological Seminary are an admirable presentation of the distinctive doctrines of Christianity. In non-technical language they are meant to "shock" the complacent, rationalistic spirit of modern man by developing doctrinally the concept of "scandal" in the New Testament. They succeed powerfully in "wounding from behind", to use S. Kierkegaard's phrase. They are a means of reawakening Christendom to the significance of what it means to be a Christian in a culture that has rubbed off its sharp edges and domesticated it. Of course not every "scandal" is by itself blessed by God. Much of the traditional intellectualization of dogma about the Trinity and Original Sin is scandalous in an untherapeutic manner and needs "to be cut off." Brunner has often pointed this out in his previous works. This other aspect of the problem needs to be kept in mind in reading this book. Five doctrines are selected as being alike most scandalous to the modern temper and as at the same time pointing to the

heart of the Christian message: historical revelation, God as Trinity, original sin, the Mediator, and Resurrection.

W. J. W.

The Spiritual Espousals. By Jan van Ruysbroek. Translated with an introduction by Eric Colledge. Harper, 1953, pp. 190. \$3.00.

Mr. Colledge has been to considerable trouble to establish the true Dutch text of this fourteenth century work. In doing so, he turned up the reason—in part—why Ruysbroek's orthodoxy was questioned in some quarters: bad translation into Latin. The thirty-seven page introduction to the text is a masterpiece of exposition. Interest will perk up at the distinction between "likeness" and "above likeness" (referring to "the likeness and image of God" in Genesis).

Of the three parts of the treatise itself, the first on the Active Life forms a clear, compact summary of the interrelation of virtues; the middle and by far the greater part on the Life of Yearning for God goes into the ways of such longing; and the last on The Contemplative Life occupies but a few pages. The whole essay, of course, derives its imagery from the biblical warning, "Behold the Bridegroom Cometh".

H. H. H.

The Realm of Spirit and the Realm of Caesar. By Nicholas Berdyaev. Harper, 1952, pp. 182. \$2.50.

The heart of this most recently published posthumous work of Berdyaev is to be found in its acute social criticism set forth in Chaps. IV, VII, and VIII on *Man and Caesar-Authority*, *Community-Collectivity-Sobornost*, and *The Contradictions in Marxism*. Herein the author returns to his earlier role of prophet, social critic, and moral philoso-

pher as in *The End of Our Time*, *The Destiny of Man*, etc.

The book is the collective effort of four of Berdyaev's friends who compiled the manuscript out of more or less scattered notes and jottings. It is faithfully translated by Donald A. Lowrie, formerly director of the Y.M.C.A. Press.

Much of the general material refers briefly to more extended discussions in earlier writings of the author and are mentioned there only by phrases like "as I have frequently said." This is unfortunate for the first-time reader who is just now being introduced to Berdyaev's thinking.

The author's analyses of the ultimately irrational character of authority (State or Church), of the distinction between community and collectivism, and of the inner dynamism of Marxism despite its out-moded philosophical and scientific theories and its inner political and social contradictions, all constitute an illuminating and significant contribution to the thought of our time.

A. D. K.

The Hierarchy of Heaven and Earth. By D. E. Harding. Harper, 1953, pp. 268. \$3.50.

This book is concerned with restoring to the world the sense of mystery and the sense of life which science seems to many to have removed. Nothing is told us, either in the book itself or on the jacket, as to the author's qualifications, such as they are. He seems, from the evidence, to be a widely read amateur in philosophy and scientific theory. There is a preface by Mr. C. S. Lewis, itself no indication of the value of the book and its ideas, inasmuch as Mr. Lewis seems to think (as does the writer whose thought he commends) that "science-fiction" is a better guide in theology than precise and logical thought.

There is no doubt about the "fascination" of the speculations in which Mr. Harding engages: one, for instance, is that astrophysicists are, quite unawares, concerned with "the visible gods" or "angels." Mr. Harding is very intent upon angels; he thinks that they have been unduly neglected in recent thought. We may wonder, however, if this is the way to a proper restoration of the concept of the "angelic."

In a way, this book could be read as poetry—and since, in fact, poetry is likely to be truer than prose in almost every instance, there is surely something in what he writes—not necessarily about the planets and island nebulae and the like, but about the right perspective from which we can and should see the world. But he has quite failed to understand that the one thing you must never do with symbols is to take them with harsh literalness.

But with such of it as does have value, the book in the main is such a fantastic and incredible farrago of nonsense that, if one did not already distrust Mr. Lewis as a commentator on religious matters, one would wonder how he came to attach his name to it.

W. N. P.

The Manual of Olavus Petri, 1529. Tr. and ed. by Eric E. Yelverton. Macmillan, 1953, pp. 136. \$3.00.

This excellent translation of the first vernacular prayer-book to appear in a modern language, and which antedated the Book of Common Prayer by twenty years, is greatly to be welcomed. Although an English rendering was published by Dr. O. V. Anderson in 1940, Dr. Yelverton has added significantly to our understanding of this Swedish manual. He has made extensive commentaries on the services of Baptism, Marriage, Visitation of the Sick, and Burial,

and his text conveniently indicates the sources from which Olavus Petri drew. There are also a number of appendices on Baptism, Confirmation, Nuptial Blessing, etc. The book is an important contribution to liturgical study by an author already well known for his studies of the Swedish Mass. This service, incidentally, was not included in Olavus Petri's Manual, but was published separately some years later.

C. C. R.

Terrot Reaveley Glover. By H. G. Wood. Cambridge Univ. Press, 1953, pp. xii + 233. \$4.00.

A brilliant and fascinating biography of one of the most brilliant and fascinating religious personalities of the past generation. He was a convinced Dissenter all his life, detested ecclesiasticism and dogma, ritual and church authority. He believed profoundly in the "priesthood of the laity", unaware, apparently, that in practice it usually means two popes—or antipopes—in every congregation. Much of his life was burdened with bad health, and he was given to taking far too much advice from other persons. In consequence, he gave up a promising career in Canada and returned to England; and he never achieved the eminence as a classicist which was his due, since he would combine cheap, often sarcastic Nonconformist propaganda with his superb Greek and Latin scholarship. He wrote effectively on *The Jesus of History* and on the early Church, but he tended to minimize the Jewish background. His *Conflict of Religions in the Early Roman Empire* is still worth reading, and so are his *Studies in Virgil*. The chronology of Mr. Wood's biography is a little difficult to follow, especially in passages where he uses only two tenses, the simple past and present. But the main periods are clear enough.

F. C. G.

The Life of Baron von Hügel. By Michael de la Bedoyere. Scribner, 1951, pp. 356. \$5.00.

This is an intimate biography of the Baron based largely upon an examination of his unpublished letters and journal, bringing to life the quiet personality and intensely active mind of the devout Catholic lay scholar. Bedoyere also makes Loisy and Tyrrell come to life, while giving us interesting sidelights on Mignot, Maude Petre, Gogazzaro, Ward, Blondel, and others.

What emerges is something more than a personal biography; we have besides a vivid account of the interests, scope, and course of the Modernist movement within the Roman Catholic Church through the critical years of the first two decades of the present century.

Bedoyere's portrait of the Baron is convincing; it is at once warm, reverent, and critical. Von Hügel was both a devout Roman Catholic and a true Modernist, manifesting in his thought both the creative genius and naiveté of the movement.

This is an excellent work for anyone interested either in von Hügel or in the Roman phase of the Modernist movement; and Anglicans will be especially interested in the chapter on Anglican orders.

R. K. N.

The Spiritual Letters of Shirley Carter Hughson. West Park, New York: The Holy Cross Press, 1953, pp. 245. \$3.00.

Father Hughson was Chaplain to the Sisters of St. Mary for nearly forty years. The Holy Cross Fathers have collected letters which he wrote to inquirers, aspirants, postulants, novices, sisters and mothers superior. To these they have added a few epistles to other friends both here and abroad and to an occasional young clergyman. It must

have been no small feat to have made a selection which shows so little repetition, though there are constantly recurring themes. Chief among these lies an intense desire that the enclosed life (contemplative) should be established among us as it is in England. Another is Father Hughson's indebtedness to St. Francis de Sales. To one intent on "making reparation for the dishonour done to God," he shrewdly observed that "God is always being dishonoured. The happenings of any week in Wall Street are as liable to be as dishonouring to Him as all the wars of the times." (The invasion of Finland was taking place.) One whimsical habit adds charm to his firm yet mellow style, a habit he shared with Penrod Scofield of referring to worthies as "old"—old Father Benson, old Augustine, old Doctor Pusey. Sage and sound counsel, here; one will be richer for reading it.

H. H. H.

The Christian Society. By Stephen Neill. Harper, 1953, pp. 334. \$3.50.

This new volume in *The Library of Constructive Theology* is a brief historical discussion and commentary on the Christian Church. The author prefers the word "Society" to "Church" because the latter is so rarely used in the New Testament to refer to the whole Christian Fellowship and because "Society" avoids some of the difficulties and ambiguities involved in distinguishing between "Church" and "churches."

Bishop Neill sets forth the story of the Christian Society in terms of "an organism acting and reacting with its environment" but withal exhibiting an "element of continuity in the life of the Christian Society in all the forms which it has assumed, and of its essential oneness beneath its tragic history of division and conflict."

The major emphasis is on the last

three centuries of Church life (less than one half of the book is devoted to the period beginning with Jesus and running to the 16th century), wherein are set forth in order the Christian Missionary movement, the growth of "native" indigenous churches, and the Ecumenical movement. It is in these last three areas of Church development that the author writes out of extensive personal experience and with authority.

The book is marred by a number of typographical errors.

On the whole, Bishop Neill's presentation, although probably superficial from the viewpoint of scholars in the field, is interesting and indubitably useful as material for discussion-groups of reasonably well informed lay-people.

A. D. K.

Science and Religion. By Charles E. Raven. Cambridge Univ. Press, 1953, pp. 224. \$4.00.

This is the first volume of Dr. Raven's Gifford Lectures delivered in 1951 and bears the subtitle "Natural Religion and Christian Theology." There is a magnificent chapter on The Biblical Attitude towards Nature, and also one on Nature in the Early Church. We are already familiar with Dr. Raven's views on this latter subject from his earlier book, *The Gospel and the Church*. Succeeding chapters deal with St. Albert and the Middle Ages, Gesner and the Age of Transition, Cudworth and the Age of Genius, Newton and the Age of the Machine, Linnaeus and the Coming of System, Darwin and the Century of Conflict. The final chapter in this volume sketches The New Situation. Himself a recognized natural scientist as well as a theologian, Dr. Raven has much to contribute to better mutual understanding between scientists and theologians.

R. C. G.

The Art of Dodging Repentance. By D. R. Davies. Macmillan, 1953, pp. 141. \$2.25.

Here is a volume of sermons by a neo-orthodox Anglican—whose previous books have been almost relentlessly pessimistic, with slight attention to the reality of grace. These sermons have a more cheerful note; now that Mr. Davies has assimilated the orthodoxy to which he turned in reaction from his previous excessive liberalism, we may hope for further better-balanced presentations of Christianity. Even so, Mr. Davies still takes a view of man which is, one might think, rather lower than that which God takes!

W. N. P.

Glauben und Verstehen. By Rudolf Bultmann. Zweiter Band. Tübingen: Mohr, 1952, pp. 293. DM 13.20.

This is a companion volume to Dr. Bultmann's *Glauben und Verstehen*, Vol. I, published about 1930 (that volume will be reprinted this year). The following are some of the more outstanding essays in the present work: The Crisis of Faith (three lectures at Marburg in 1931); Polis and Hades in the Antigone of Sophocles; Christ the End of the Law; The Understanding of the World and of Man in the New Testament and in Greek Thought; The Question of Natural Revelation; "Adam, where art thou?" (The Bible View of Man); Humanism and Christianity; Grace and Freedom; Prophecy and Fulfilment; Christianity as an Oriental and as an Occidental Religion; The Problem of Hermeneutics; The Significance of the Old Testament and Jewish Tradition for the Christian West; The Christological Confession of the Ecumenical Council; Forms of Human Society; The Significance of the Idea of Freedom for Western Culture (these last two have not been published hitherto). A glance at the

table of contents is a safe guarantee of the rich store in reserve for the reader.

F. C. G.

Christian Doubt. By Geddes Macgregor. Longmans, 1951, pp. 160.

The Rufus Jones Professor of Philosophy and Religion at Bryn Mawr College here sets forth in some detail his conviction that faith without doubt is dead. "Where there is logical certainty there is no need, indeed no place, for faith, and from the logical standpoint to make an act of faith is to take a risk. Yet in view of faith's own certitude, this element of risk could have no place in faith, unless doubt were one of faith's implicates" (p. 10). This argument is developed throughout the book from several vantage points, showing how religion, the Christian faith, philosophy and psychology alike are areas where doubt is a necessary factor. The latter portion of the book is concerned with the implications of Christian doubt for such diverse subjects as "holy hilarity", the reunion of Christendom, and the nature of *agape*.

The book is occasionally tedious, often humorous, often provocative; and very much worth reading

W. F. M., JR.

The Second Reform. By J. W. C. Wand. Morehouse-Gorham, 1953, pp. 67. \$1.35.

In these four brief lectures the Bishop of London gives a lucid survey of the Church of England in the early nineteenth century. The importance of this period for the understanding of modern Anglicanism is indicated by the author's somewhat ambiguous title. He deals first with the organization of the Church, and then passes on to consider its life in education, evangelization and worship. The two final chapters cover the Liberal,

Evangelical, and Anglo-Catholic movements. Dr. Wand has packed a great deal into these interesting pages. His characterizations are lively, and his balanced judgments indicate the comprehensive spirit of Anglicanism at its best.

C. C. R.

DR. PENNINGTON'S HISTORIES

Since the death in December, 1951, of the Rev. Dr. Edgar Legare Pennington, sometime Historiographer of the Episcopal Church, three little books have been published as testimonials to his historical diligence by the Savile Press (Eton College) in England and William Salloch in New York (142 Seventh Ave., So.).

The first, *The Church of England and the Reformation* (pp. 111), is a most useful running account of the English Reformation and its antecedents, to the Elizabethan Settlement. Apparently it represents notes or the first draft of a more extensive piece of work which Dr. Pennington was unfortunately not spared to complete.

The second, *The Planting of Christianity among the West Saxons*, is a competent monograph on the conversion of the men of Wessex and on their kings and saints down to the time of St. Boniface.

The Episcopal Succession during the English Reformation (pp. 161), ably defends the validity of Anglican Orders against Roman detractors and controversialists, appealing to history and to the ordination forms of earlier centuries to show that there has been no break either in the succession or in the intention of the Anglican Ordinal. In short compass the author contrives to say much that is relevant and weighty on an issue which is unpleasant but seemingly unavoidable. Dr. Pennington's legal training here stood him in good stead.

F. V. N.



A Note by the Editor

THE ANGLICAN THEOLOGICAL REVIEW is now in its thirty-fifth year. It represents a labor of love on the part of a group of scholars in the Protestant Episcopal Church who have kept it going, now for over a third of a century. It has never had, and has not now, any "overhead" of any kind—salaries, expense accounts, or staff. Its only expenses are for the printing and distribution of the REVIEW. Its resources include subscriptions, a small income from advertising (of theological seminaries), and annual cash contributions made by members of the Editorial Board and the Cooperating Institutions—eleven theological seminaries, four church colleges, and the Church Congress of the Protestant Episcopal Church. Since 1927, Seabury-Western Theological Seminary has generously provided an office for the REVIEW. It has always been solvent, and continues solvent today, in spite of periods of inflation, depression, and general economic disturbance. It was founded during World War I, has survived World War II, and we hope to keep it going through the years to come.

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